

THE
CHRISTIAN REMEMBRANCER.

FEBRUARY, 1838.

REVIEW OF NEW PUBLICATIONS.

ART. I.—Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament in Greek, chiefly from the Text of Mill, with Copious English Notes, adapted to the Use of Schools and Universities, and to the Purposes of General Reference. To which are annexed a Chronological Harmony, and Three Indices. By the REV. WILLIAM TROLLOPE, M.A., formerly of Pembroke College, Cambridge, and one of the Classical Masters of Christ's Hospital, London. London: Rickerby. 8vo. 1837. Pp. viii. 600.*

THE estimation in which the editor of this new edition of the Greek Testament is held, as a theologian and critic, gives, prospectively, a recommendation to the volume before us. Mr. Trollope's labours in this department of sacred literature, have already been the subject of our previous review, under the head of his "*Analecta Theologica*," a very estimable production, and one which, in conjunction with the present undertaking, entitles the learned editor to our most heartfelt congratulations and thanks. It is not our present intention to enter into a minute analysis of the volume, inasmuch as the *Analecta*, which appears to have been the prototype of the annotations in the present volume, has already engaged our *labor limæ*. It will be sufficient to specify the particular objects of this edition, and generally to state the efficiency of the undertaking. Perhaps, after the elaborate edition of Dr. Bloomfield (reviewed at Vol. XVIII. p. 135), it may have seemed almost a work of supererogation in Mr. Trollope to have added another to our editions of the Greek Testament; but we think we discover, notwithstanding the unavoidable general similarity of the two works, a specific difference between them, which prevents any idea of critical collision. The distinguishing characteristic of the former is,

its abounding in classical references and disquisitions ; of the latter, its *practical* and explanatory references ; a feature of quite as important a kind as the other, and introduced as it is in conjunction with no slight degree of critical apparatus, one which undoubtedly gives to Mr. Trollope's work a claim upon the younger student, for whom it is principally intended, of no ordinary force. Indeed, with one exception, viz. the want of any running titular reference to the chapters, at the top of the pages, it is an admirable work ; and, if in another edition this want should be remedied, as it ought to be (for the numerous references in the notes render it absolutely necessary, to prevent the present difficulty of finding the chapters), we do not scruple to assert, that it will be the very best edition for ordinary purposes, "adapted to the use of the higher classes in schools, of students in our universities, and of candidates for holy orders," with reference to *religious* instruction, that has yet been published. The peculiar objects attempted by Mr. Trollope had better be given in his own words, from the Preface :—

It seems to be an essential requisite that such an edition should be comprised in a single volume ; not so much perhaps with a view to keep down the price, which is nevertheless an important consideration, as to furnish a convenient companion to the lecture-room, where it is always advisable, if not absolutely necessary, to have the entire work at hand. If it be further attempted, as in the present publication, to supply such a commentary as may suffice for the common purposes of the Clergy in general, and even for the ordinary references of the more matured divine, the advantages gained by having the Text, the Notes, and Indices in the same volume, are yet more apparent. It is hoped that this desirable object has been attained, with the employment, at the same time, of a clear and distinct typography, and without the sacrifice of perspicuity in the annotations, to the necessity of an over-close compression.—P. v.

The TEXT of MILL, as reprinted in the *Oxford Edition* of 1830, has been followed with very little deviation ; and that only in some half-dozen instances, in which there is the most unquestionable authority, and even necessity, for the change. In all cases, however, *various readings* of importance have been given in the Notes, with the reasons for preferring or rejecting them. Those of minor authority have been necessarily omitted ; nor is it probable that the readers for whom this edition is more immediately designed, would find much either of interest or advantage in exploring the critical depths of Griesbach's apparatus. To such as take pleasure in researches of this nature, there is a ready guide in WHITE's *Criseos Griesbachiana in Nov. Test. Synopsis*, and in VATER's Edition of the Greek Testament, published in 1824.

It has been a main object in the NOTES to combine conciseness with perspicuity ; and, omitting the minutiae of verbal criticism, to present the student with a comprehensive *philological* and *exegetical* commentary on this portion of the Sacred Scriptures. In some few instances the different opinions of two or more critics have been noticed ; but for the most part, it has been deemed sufficient to adopt at once that interpretation which has been more generally received, and to which the objections, if any, are more readily obviated. No difficulty has been intentionally evaded ; and it is hoped that few have been left without a satisfactory solution. A summary of *parallel passages* has been given at the head of each chapter of the three last Gospels, so as to avoid the repetition of information already supplied : and the explanation of a word, or phrase, or form of construction, which may still appear to have been passed over without notice, will frequently be found, by a reference to the *Indices*, in some place where it has

previously occurred. By consulting the *Index of Matters*, which has been made very full and complete, any particular doctrine, or history, or character, may likewise be traced through all the passages in which it has been incidentally discussed. Under the head of "*Church of Rome*," for instance, the several texts are enumerated which bear upon the entire system of her worship and corruptions; while her distinctive tenets, such as *Auricular Confession*, the *Invocation of Saints*, &c., are to be sought in their alphabetical position.

The citations from the *Old Testament* have been verified, the manner of their application pointed out, and the source of any deviation from the original examined: so that the marginal references, which have been necessarily abandoned, will scarcely be required; more especially as the most important of them have frequently been embodied in the notes. To each of the several Books an *Introductory Notice* has been prefixed, comprising a rapid sketch of the writer's history, together with a brief inquiry into its genuineness, date, and the place from which it was written; a statement of the particular object which the author had in view; and, in the case of the Epistles, an analysis of the argument. It was originally intended to have left the *Apocalypse* without any comment whatsoever; but it was deemed advisable, upon after consideration, to annex a few brief explanations of that portion of the prophecy, which has, in all probability, been fulfilled. In this part of the work the interpretation of *Dean Woodhouse* has been principally, though not exclusively, adopted.—Pp. v.—vii.

In chronology, Mr. T. follows Gresswell; and of *punctuation*, to which he has paid particular attention, he remarks:—

To this point the utmost care and attention have been devoted in the present undertaking; and it is confidently presumed that no inconsiderable facilities have been afforded, and no few ambiguities removed, by this means only. The student's first impression is not unfrequently correct, in which case a note may be less an aid than an impediment: and yet it is no unusual occurrence to meet with a lengthened discussion on some critical question, which might have been settled at once by the insertion or omission of a single comma.—P. vii.

This reminds us of the anecdote of the celebrated Mr. Boyle and Alexander Pope. The latter was reading in a coffee-room some Greek MS., which presented a difficulty insurmountable to the great poet: Boyle, then a youth in the Guards, asked to see it, and replied, that a "*note of interrogation*" would set all right. "And pray," says the little hump-backed Pope, "what is a note of interrogation?" "*A little crooked thing*," replied the soldier, "which asks questions." The anecdote well illustrates Mr. Trollope's remarks. As one example of the necessity of attention, we may refer to 1 Cor. xv. 32, where the whole beauty of the first question of the Apostle is lost, in the manner our English version punctuates the passage. Instead, also, of the quotation, "Let us eat and drink," being the corollary from the denial of the resurrection, it is rendered a positive exhortation of Christianity, founded solely on the certainty of death: and thus, by a single misplaced stop, the Gospel of Christ is imbued with the voluptuousness of Epicurus. Other instances, not less striking, will occur to the reader, where positive doctrines are involved in a like obscurity. We have not detected a single instance in which Mr. Trollope has neglected to point the text so as to exhibit the doctrine in a clear and satisfactory manner;

a difficulty acknowledged in common affairs by modern lawyers, who, as is well known, to avoid the authority of marks of punctuation, reject them altogether.

We shall now give a few examples of the editor's annotations; and these, for the sake of conciseness, we shall principally select from his remarks on the Church of Rome, to which he especially alludes in the Preface:—

Matt. viii. 14. *πενθεράν*. See Lex. Pent. Gr. V. *γαμβρός*. Peter's marriage is decisive against the Romish canon which imposes celibacy on the clergy.—P. 26.

Matt. x. 2. *δώδεκα ἀποστόλων*. The name *ἀπόστολος*, which signifies *sent*, is applied to those twelve whom Christ sent forth to preach (Mark iii. 14), more especially with reference to his final commission. See John xx. 21. In Heb. iii. 1, it is applied pre-eminently to Christ himself, as the *Messenger* of the New Covenant. The number *twelve* may seem to have relation to the twelve patriarchs, or the twelve tribes of Israel. Compare Matt. xix. 28. Luke xxii. 30. By the epithet *πρῶτος* nothing more is meant than that Peter was first called to the apostleship. So Theophylact: *προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι*. Mark (iii. 16) and Luke (vi. 14) omit the word altogether: nor does Christ give, or Peter claim, any authority over the rest of the apostles: but there are passages which rather look a contrary way. See Matt. xxiii. 8, *sqq.* Acts xv. 13. 2 Cor. xii. 11. Gal. ii. 11.—P. 31.

Matt. xvi. 18. *ἐπὶ ταύτῃ τῇ πέτρᾳ*. Whether this *Rock* be understood of Peter himself, or of Christ, or of the confession which Peter had just uttered, it gives no supremacy to Peter above the other apostles. St. Paul, for instance, was not “a whit behind him” in the work of the Gospel. From the change however of the word *πέτρος* into *πέτρα*, it should rather seem that the confession of the divinity and incarnation of Christ, which had also been made by the other apostles (Matt. xiv. 33), was the *Rock* upon which the christian church is built. The expression *πύλαι ᾗδου*, which is found both in sacred and profane writers, always signifies *death*, as being the entrance into Hades. Compare Psalm ix. 13. cvii. 18. Isa. xxxviii. 10. Wisd. xvi. 13. 3 Macc. v. 51. Hom. Il. E. 646. Theogn. 427. Ovid. Met. l. 662. Our Lord meant, therefore, that his church should endure for ever.

Ver. 19. *τὰς κλεῖς τῆς βασιλείας*. Peter laid the first foundation of the christian church both among Jews and Gentiles (Acts ii. 41. x. 45); and with reference to this, he seems himself to apply this expression of our Lord (Acts xv. 7). If, however, it be connected with the power of *binding* and *loosing*, it was not limited to Peter, but addressed in the same terms to all the apostles in Matt. xviii. 18. In the Talmud, to *bind* and to *loose* mean respectively to *prohibit* and to *permit*; so that our Saviour intended to convey to his apostles the power of retaining or abrogating such of the Mosaic ritual, as the circumstances of his religion might require. The power which is here evidently confined to *things*, is extended in John xx. 23, to *persons*; and, with modifications adapted to the altered state of things, it will be continued to their successors till the end of time.—P. 53.

Matt. xxvi. 26. *εὐλογήσας*. Many MSS. have *εὐχαριστήσας*, which is probably correct: but see on Matt. xiv. 19. Hence the sacrament of the *Lord's Supper* is also called the *Eucharist*; and this name, which is used by Ignatius, was probably coeval with the Apostolic age. An account of its institution is given in nearly the same terms with those of St. Matthew, by Mark (xiv. 22), Luke (xxii. 19), and St. Paul (1 Cor. xi. 23). The *breaking* of the bread is mentioned as a necessary part of the rite by all; and it is therefore unwarrantably omitted by the Church of Rome. With respect to the doctrine of *Transubstantiation*, which is built upon the literal acceptance of the words *τοῦτό ἐστι τὸ σῶμά μου*, it is clear that such an interpretation is positively absurd. The disciples could not suppose that the bread, which Christ was breaking before them, was the actual body in which they saw him still living among them, or that the wine in the cup was literally the blood which was still flowing in his veins. As the verb *to signify* has no corresponding term in Hebrew, it is constantly used for *it represents*. Compare Gen. xl. 12, 18. xli. 26. Dan. vii. 23. viii. 21. Luke xv. 26. Acts x. 17. 1 Cor. x. 4. Gal. iv. 24.

Ver. 27. *τίετε ἐξ αὐτοῦ πάντες*. The addition of the word *πάντες* with respect to the wine, and its omission with reference to the bread, has a degree of emphasis,

which may almost be regarded as anticipating the erroneous practice of the Papists, in refusing the cup to the laity. Of *πόλλων*, put for *πάντων* (ver. 28), see on *Matt.* xx. 28. It may be presumed that where *πάντες* is used, the reference is to the universality of the offer; and, where *πολλοί* is employed, to the limited acceptance of salvation.—P. 83.

Mark vi. 13. *ἠλείφον ἑλαίῳ*. Oil was used by the Jews and Egyptians, and indeed by the ancients generally, for the cure of diseases. See *Luke* x. 34. Joseph. B. J. I. 33. 5. Pind. *Pyth.* IV. 393. *Æsch.* *Prom.* 489. *Theocr.* *Idyl.* XI. 2. It was probably employed by the apostles symbolically; for, as to its medicinal effects, in their hands at least, the cure was instant and miraculous. No sanction can be derived from the passage to the Romish sacrament of *extreme unction*, which is only administered to such as are *past the hope of recovery*. Compare *James* v. 14.—Pp. 106, 107.

1 Cor. xi. 27. *ἢ πίνῃ*. Hence the Romanists derive an argument for refusing the cup to the laity; but the particle is plainly equivalent to *καί*, which is indeed a various reading of some authority. The clause *ἐνοχος ἔσται κ. τ. λ.* indicates the guilt, and consequent punishment, of profaning the symbols of Christ's body and blood. That *eternal* punishment is not meant is clear from ver. 30. Of *κοιμᾶσθαι*, to die, see on *Hom.* II. A. 241.—P. 370.

1 Thess. ii. 3. *ὅτι, ἐὰν μὴ ἔλθῃ κ. τ. λ.* There is plainly an ellipsis, which the E.T. has correctly supplied thus: *That day shall not come, except, &c.* The *apostasy*, which this striking prediction announces, has been variously explained; but though an unfulfilled prophecy must be, in its very nature, ambiguous, every part of it applies so accurately to the corruptions of the Romish Church, that it is scarcely possible to mistake the reference. In 1 *Tim.* iv. 13, St. Paul alludes to the same apostasy; and the description of *Antichrist* (*Rev.* xvii. 1), as well as the predictions of the *little horn* and the *blasphemous king* in the book of *Daniel*, have doubtless the same import. Although the title of the MAN OF SIN, and the terms employed throughout, are in the singular number, yet the whole *succession of popes* is intended, according to the usual phraseology of prophetic language. Of the expression *ὁ υἱὸς τῆς ἀπωλείας* see on *Matt.* xxiii. 15. It is applied to the traitor Judas in *John* xvii. 12, and treachery against Christ is assuredly involved in the doctrine of papal supremacy.

Ver. 4. *ὁ ἀντικείμενος κ. τ. λ.* The character developed in this verse accords exactly with the pope's invasion of the Divine prerogative in condemning and absolving men; his assumption of Divine titles, such as *our Lord God the Pope*; and his pretensions to an authority above the Scriptures. By *ναὸς Θεοῦ* is meant the *Church of Christ*. Compare 1 *Cor.* iii. 16. 2 *Cor.* vi. 16. 1 *Tim.* iii. 15. *Rev.* iii. 12. Of *σέβασμα* see on *Acts* xvii. 23.

Ver. 6. *τὸ κατέχον*. That which restraineth; i. e. the restraining power. This is generally understood of the *Roman empire*; and *ὁ κατέχων*, in the next verse, of the *succession of emperors*, just as *ὁ ἀνθρώπος τῆς ἀμαρτίας* is the *succession of popes*. Although the *iniquity* in question was already secretly at work in the apostles' age, yet it was not till the emperor of Rome was taken (*ἐκ μέσου*) out of the way, that the *Bishop of Rome* was advanced in his stead. With *ὁ κατέχων* supply *ἔστι*.

Ver. 9. *ἐν πάσῃ δυνάμει κ. τ. λ.* Nothing can agree more fully with this description than the pretended miracles, and other frauds and impositions of the Church of Rome.

Ver. 11. *τῷ ψεύδει*. For example, the doctrine of Transubstantiation; not to mention the absurd legends of the saints.—Pp. 439, 440.

1 *Tim.* iv. 1. *ὕστεροις καιροῖς*. See on *Acts* ii. 17, and compare 2 *Thess.* ii. 3, *εἰ*. By *πνεύμασι πλάνοις* are meant *pretenders to inspiration*: in allusion perhaps to the impositions which the Romish priesthood practise upon the multitude, by means of pretended revelation from departed saints. *Prom Eph.* vi. 12, it seems that *διδασκαλίας δαιμονίων* may mean *doctrines suggested by devils*, which aptly designates the idolatrous practices of the Church of Rome.—P. 446.

2 *Tim.* iii. 1. *ἐνστήσονται κ. χ.* This passage describes but too faithfully the deplorable tendency of the apostasy which was predicted in the former Epistle, and in 2 *Thess.* iii. 1. The seeds of the corruption were already sown by the Judaizing teachers at the time when the apostle wrote; but the prophecy comprehends a much longer period, and applies with the most overwhelming force to the interested views of the monks and the Romish clergy in the promotion of vice, and the delusions practised upon women more especially, by means of auricular confession, their pretended sanctity, and other hypocritical devices.—P. 453.

James v. 14. *ἀλείψατες ἑλαίῳ*. See on *Mark* vi. 13.—P. 491.

We have chosen this consecutive series of annotations, because, also, they afford a fair specimen of the editor's labours, and furnish a concise view of the points of controversy between the Romanist and the Protestant. But the notes abound with criticisms equally clear and equally useful; and, only that want of space does not allow, we would quote some other equally instructive specimens of the way in which Mr. Trollope has embodied, in simple terms, the more extended observations of other commentators. The above will suffice to justify our praise of this work, and to recommend it to our readers.

Should another edition be called for, which we earnestly hope, we shall expect to see our recommendation attended to about the heading of the pages. In page 453, the "B" of the 2d Epistle to Timothy, is altogether omitted: the references are also, in many cases, incorrect; for instance, on Luke xv. 24, a reference as to *παῖς* is given to verse 16, instead of verse 27. Mr. Trollope might have successfully applied the note on the corresponding text, Matt. viii. 5, where he properly states, that *παῖς* and *δούλος* are interchangeable terms, to the Socinian doctrine, that Christ was the *servant* of God; an expression which the Unitarians are continually introducing. The value of this remark in the criticism of 2 Phil. vii. (which, by the way, Mr. Trollope does not notice), appears from the fact that, by the LXX., in Isaiah xlvii. 1, Christ is styled *παῖς*, and in Isaiah ix. 6, *παῖδιον*, whilst in the same text terms are applied to Christ which our English idiom renders The Mighty God, The Everlasting Father, Father of the Everlasting Age.

We have also to remark, that the note on Matt. xiii. 31, in the *Analecta*, appears to us preferable to that in the present volume. The evidence of the Spaniard, who speaks of *mustard trees taller than horse and man, in which birds built their nests*, is problematical; whilst the quotations from the Talmud, as to the existence of a tree called *mustard*, are apposite. We wish particularly to call Mr. Trollope's attention to the remarks in the *CHRISTIAN REMEMBRANCER*, Vol. XII. p. 23, where, in a review of the *Analecta Theologica*, under Matt. xvii. 20, he is invited to consider the recent arguments, on the botanical nature of the tree in question, of Mr. Frost and Mr. Buckam. In an age like this, when the study of natural history is cultivated in so liberal a manner, and when illustrations of Scripture are continually arising from the investigations of naturalists, it is by no means beneath the attention of the Biblical critic. To be candid, we must say, there is a want of allusions of the kind in this work; but the field has been entered on elsewhere (and in our own pages) by another writer, and many striking proofs of the truth of the sacred narratives, incidentally and advisedly occurring, will be brought into notice.

We feel it a duty to the editor to introduce here the announcement of his present labours, in the following extract from his Preface:—

It will be observed that, in illustrating the niceties or the anomalies of language or construction, references have been occasionally, though not very frequently, made to MATTHIÆ's *Greek Grammar*. That admirable work, however, does not treat upon the peculiar forms and idioms of the *Hellenistic Greek*; nor has any publication yet appeared in this country which can be said to supply the deficiency. It was at first intended to adopt Professor STUART'S Translation of WINER'S "*Greek Grammar of the New Testament*," for the purposes of grammatical reference; but it proved to be so incomplete and unsatisfactory, and at the same time so limited in its use among English students, as to be utterly worthless as a standard authority, on which to form a correct estimate of the character and style of these writings. The editor has therefore turned his occupation upon the present work to further account, by noting down his observations upon the principles developed by *Planck, Winer, Altt, Tittman, Bishop Middleton*, and others, in relation to this subject. The materials thus collected will shortly be offered to the public in the form of a Supplement to the last edition of the Translation of *Matthiæ's Grammar*, by the late Mr. *Blomfield*; forming, it is hoped, a concise and comprehensive view of the character and structure of the Greek language, as employed by the inspired writers of the New Testament. — Pp. vii. viii.

We shall gladly welcome this important undertaking.

ART. II.—*Sermons preached at St. Mary's Church, Bathwick. By the Rev. F. KILVERT, M.A., late Evening Lecturer. Published by request.* London: Taylor and Walton. Rivingtons. Hatchard. 8vo. Pp. ix. 296.

AMONG the various benefits which the Church owes to her kind though unintentional friends the Dissenters, is that of a check to a practice which was creeping into the pulpits, of imitating their style of preaching. The "voluntary system" exacts from its ministers a complete subserviency to their maintainers—and consequently the doctrine and eloquence of dissenting pulpits must be such as the congregation will not only approve, but enjoy. That the character of dissenting sermons must be *popular*, in this sense, is certain; it must be such as to attract and please a class of the people remarkable neither for information nor good taste. Tawdry bombast will always be more attractive with such auditors, as the wild African will always prefer the coloured shell and the gaudy bead to the diamond and the pearl; nor will coarse and colloquial vulgarity be uncongenial; so that a preacher who adopts either of these styles can never be other than *popular*, in the sense of always assembling a large congregation.

The Clergy of our Church are too closely bound by her forms, by their engagements, and by their information, to be greatly in danger of lowering their doctrine to the standard of their hearers. But they are not altogether out of the peril of attracting large congregations by arts which have been proved successful. In the adoption of these they may be swayed by the very purest motives. It is doubtless only christian pru-

dence and duty to avail ourselves of any lawful means to bring souls within hearing of the Gospel, and promote attendance on it. And in this light a Clergyman may often be disposed to offend his own taste, for the edification of those whose taste may be coarse, but whose souls are immortal. Hence the dissenting *style* of preaching had begun to infect many of our pulpits; and the infected became "popular preachers;" the plainer of whom offended by their grossness, while the more sublimated shocked the sober Christian by employing the truths of eternity as trinkets to set off some meretricious period.

The Dissenters, by showing how little they are imbued with the greatest of all christian requisites, charity, have taught Churchmen to reflect whether those who are so importantly deficient are likely to be much better provided with christian furniture in other respects; Churchmen have considered too whether a system of preaching which can show no better fruits than all manner of uncharitableness, can, notwithstanding its popularity, be founded in sound christian wisdom. The result is, that they see the means of congregating large masses to be by no means identical with the means of improving them,—and that a popularity, to be acceptable to sober-minded Christians, must be one that includes benefit as well as attraction.

Such a popularity there doubtless is, without injuring the simplicity, or compromising the dignity, of Christianity. Her divine Author was followed by "multitudes," and, in particular, "the common people heard him gladly." In his discourses there is nothing but what the meanest capacity may comprehend, nothing but what the loftiest must admire. In this perfect model the preacher may find the secret of that popularity to which he may and ought to aspire, the assemblage of large congregations for their eternal profit. It was hither that the great fathers of the English Church repaired; it is this wisdom which charms alike in the homely dignity of Latimer, the fervid eloquence of Taylor, the thoughtful majesty of Barrow, and the polished eloquence of Sherlock. It is to this divine school of oratory, which has never wanted disciples in the Church of England, but from which some of the Clergy have wandered, that recourse seems now to be generally had—and though it may not always assemble such crowds as a system which consults the ear only or principally, it can never, when faithfully pursued, fail of a competent auditory, or a beneficial effect.

The little volume before us is an exemplification of this pure school. It is simple, graceful, and grave. There is nothing in it ambitious, laboured, overstrained, but all is natural, even, perspicuous. The object is not to excite admiration or astonishment, but to tell old apostolic truth in language at once simple and impressive. We are pleased to see this class of sermons "published by request," as it is a favour-

able indication of the state of religious feeling in Mr. Kilvert's congregation.

We select a specimen in confirmation of our criticism, and as also advertent to a practice too frequent and too mistaken, to say the least of it, not to be appropriately noticed in the pulpit. The preacher, from St. Paul's message to Archippus, takes occasion to advert to the "ministry" which every Christian has "received in the Lord."

Another temptation is, to spend the energy thus withdrawn from bounden duties upon voluntary performances, good indeed in themselves, but foreign from our peculiar calling. There is something in the prosecution of new and chosen schemes of duty gratifying to the passions of our unrenowned nature. To drudge on in the beaten road of duty marked out for us by God has nothing in it of independence and self-determination;—nothing which gratifies the vanity and feeds the appetite for change which so strongly characterise the remains of the natural man in each of us. But to adopt some untried line of duty, to strike out some new path of usefulness or of benevolence, presses at once our pride, our vanity, our love of novelty into the service; and shall instantly command the vigorous exercise of those powers, which had drooped and languished in going through the bounden duties of life. Let us take a familiar instance or two. The mistress of a household, the mother of a family! charged with the duties of ruling her own house well, and bringing up her children in the nurture and admonition of the Lord! What a definite line of duty, what an important ministry in the Lord, do the very names of these relations of themselves imply! But how common is it to see such an one, dazzled by the notion of public usefulness, leave her known and undoubted duties within, for schemes of doing good without, often dubious and at all events foreign from her vocation. Again the child of an infirm and aged parent, the solace of decaying nature, the prop of declining years! What call so imperative in this instance as to "show piety at home;" and yet how often in our times is this call rejected for occupations abroad, which whatever their intrinsic goodness, are not the duty arising from the relation of the individual, not the ministry which such an one has received in the Lord! Here, however, let me not be misunderstood—God forbid that anything I have said should be thought to apply to those who, having no nearer or more pressing ties, devote themselves to a wide range of doing good. They are labouring in their proper vocation; they have chosen that good part which no Christian would take from them; they are and will be blessed in their deed.

Well then does the apostle's precept caution us to *fulfil* our ministry, not to rest in an empty *form* of duty, whilst we deny its *power*; not to be satisfied in doing our *least*, whilst our utmost is but an unprofitable service; not to spend on voluntary acts of benevolence those energies which we withhold from our positive obligation;—but "whatever our hand findeth to do," as Christians or as men, in the relative stations or specific employments of life, to "do it with our might," "as unto the Lord and not unto man."—Pp. 12—15.

Such is a specimen of the uniform tenor of these excellent discourses. There are only two passages which we would recommend Mr. Kilvert, in a second edition, to revise; in p. 106, "*the sacrament*" is mentioned as "the channel of the divine gifts;" where the eucharist is manifestly intended, and where baptism seems excluded from the dignity of a sacrament; an error the very appearance of which we are now more than ever bound to avoid, not only from the mistakes on the subject prevalent within the Church, but from the insidious attack on the sacrament of baptism made in the New Registration Act.

Of the same tendency is the passage in p. 133, where Repentance is said to be expressed in Scripture by *being born again*; which assuredly it is not. The spiritual birth, like the natural, cannot be repeated; if it could, the analogy of the term would fail. But a man may repent seven times a day*—therefore if repentance were the new birth, a man might be new born as often. We notice these as blemishes to be removed in the next edition, not as impeachments of Mr. Kilvert's orthodoxy, for he speaks twice of "the seed of baptismal grace" (pp. 229 & 259). The expression "*protoplasts*" (p. 106) might perhaps be advantageously exchanged for *first progenitors*. But our readers will, we are assured, be gratified if not benefited by the perusal of this useful volume.

LITERARY REPORT.

Letters from an Absent Grandfather, or a Manual of Religious Instruction for Young Persons. By the Rev. J. E. RIDDLE, M.A., Curate of Harrow; Author of "*First Sundays at Church*," &c. London: Longman, Orme. 8vo. 1837. Pp. 205.

THIS little work is what it professes to be, a compendious view of our religion, grounded upon the ritual and public documents of our Church, her Catechism, Articles, and Homilies. It is principally a compilation. "The writer regards the words which he has quoted as so much solid gold; and he discovers no reason why he should beat the precious metal thin, and spread it over a larger number of pages, to be thenceforth called his own." Upon the Baptismal Covenant and the Sacrament of Baptism the compiler adduces Dr. Bradford, Bishop of Rochester in the reign of George II., and Mr. Wilberforce, whose Practical View of Christianity is aptly introduced in various portions of this valuable little work. Under these heads also Hooker and Barrow are alleged. On the Doctrines of the Atonement and Justification we are referred to the Homilies, Beveridge's Private Thoughts, and Gurney's Essays on Christianity. We meet in succession with Bishops Bull, Jeremy Taylor, and Wilson of Sodor and Man; Dr. John Scott, Fenelon,

Secker; Dr. Knox's "Christian Philosophy;" Robinson of Leicester; the present Bishop of Calcutta; Richard Baxter and Coleridge. It would have been better if, in the third chapter or rather beyond, the author had confined himself to the Homilies and older writers in our Church. We would suggest in another edition the removal of Pp. 40—42 to the quotation from the Homily of Salvation. It is, moreover, safer to give every doctrine as closely as possible in the words of Scripture, than to introduce long definitions, which are only apt to perplex the young. After the very complete and accurate statement of Dr. Barrow on the necessity and nature of divine influence, there was no need to have given the feebleness of Paley in p. 70, which appears to limit (to say the least) the preventing grace of the Holy Spirit.

The Way of Christ prepared: an Address to the Christians and Jews, on the Duty and Blessedness of removing their mutual Stumbling Blocks. By the Rev. E. BICKERSTETH, Rector of Walton, Herts. London: Seeley & Co. 1837. Pp. 16.

THIS tract, which is the substance of a sermon, is a compendium of the Millenarian doctrine respecting the Jews, as it is held by Mr. Bickersteth.

* See Luke xvii. 4.

The Young Christian's Sunday Evening: or, Conversations on Scripture History. Second Series: On the Four Gospels. By Miss PARRY; Author of "The Infant Christian's First Catechism." London: J. G. and F. Rivington. 1837. Pp. 636.

THE value of this volume is of no ordinary kind. It is useful alike for all persons, although more especially adapted to youth. It is in truth an admirable practical comment upon the Gospel History, and well deserves a place in every family library.

The Heart's Ease; or, a Remedy against all Troubles: together with a Consolatory Discourse particularly directed to those who have lost their friends and dear relations. By SIMON PATRICK, Bishop of Ely. Cambridge: T. Stevenson. 1837. Pp. 282.

TO this little work is prefixed a brief memoir of the learned author by the Rev. Henry H. Swinney, Fellow of Magdalene College, Cambridge. Patrick's industry and erudition were alike remarkable. This little volume is adorned with numerous passages, both from classic authors and the works of the Christian Fathers, especially those of the Eastern Church. More ample reference might at the same time have been made to the example and death of Christ, the greatest of all consolations to all who are called by his name.

Working of the Tithe Commutation Act. London: J. G. and F. Rivington. 1838. Pp. 11.

THIS tract disapproves of the Tithe Commutation Act, inasmuch as the only variation contemplated is in the price of produce, while the amount is entirely overlooked. The writer asserts (upon calculations which the tract contains) that the effect of the Tithe Commutation Act, "if adopted in 1536, would by this time have been to injure tithe property, in thirty-seven parishes in West Surrey alone, to the extent of about twelve thousand pounds a-year, at the very lowest estimate.

"The total loss which the parochial endowments in England and Wales

would have sustained by this time, if the Act had been passed in 1536, approaches nearly to two millions and a quarter.

The Form of Prayer and Ceremonies used at the Consecration of Churches and Chapels and Churchyards. London: J. Burns. 1837. 24mo.

THIS is a little book which has long been wanted, and the best thanks of our readers and the public are due to Mr. Burns for so cheap and so useful a publication.

Episcopal Address to the Annual Convention of the Diocese of New Jersey, June 1, 1837. By the Right Rev. GEORGE WASHINGTON DOANE, D.D., Bishop of the Diocese. Burlington: at the Missionary Press. 1837. Pp. 28.

EPISCOPAL charges are generally useful. The present is, however, of more value to our transatlantic brethren than to us; yet as detailing the labours of an indefatigable chief shepherd over an extensive division of the flock of Christ, it has claims on our attention of a striking kind. The American Bishops appear to have about them a sort of primitive character, which renders them particularly deserving of esteem; and we know of none amongst them who more completely justifies our admiration than the excellent man whose name is appended to the present publication.

An Address to the Members of the Church of England, both Lay and Clerical, on the Necessity of placing the Government of the Church in the hands of Members of its own Communion. By the Rev. JOHN WARREN, M.A., Chancellor of Bangor, and Rector of Graveley, Cambridgeshire, late Fellow and Tutor of Jesus College, Cambridge. London: Simpkin, Marshall & Co. 1837. Pp. 38.

MR. WARREN objects to the revival of the Convocation, and advocates a Synod composed of clerical and lay members of the Church. His views

are good—but whether his plan be the best for carrying them into effect, is a question for consideration. At all events, any scheme to get much of the Church patronage out of its present hands, is an object “devoutly to be wished.”

A Grammar of the New Testament Dialect. By MOSES STUART, Professor of Science and Literature in the Theological Seminary, Andover, U. S. London: C. J. Stewart; J. Burns. 1838. Pp. xx. 238. 12mo.

A GRAMMAR of the dialect peculiar to the New Testament is needed by all who critically study its original language; and Professor Stuart, combining the results of his own assiduous studies with those of Buttman, Hermann, Matthiæ, Winer, Thiersch, and other eminent philologists, has produced a work which is indispensably necessary to Biblical students; to whose thanks the London publisher is entitled, for the cheap and beautifully-executed edition which we now introduce to the notice of our readers. After some preliminary observations on the dialects of Greece, and especially on the nature and peculiarities of the New Testament dialect, the author treats successively on Letters and their changes, on Grammatical Forms and Flexions, and on Syntax. In preparing the work for the press, the English editor states that it has been carefully revised throughout, and some hundreds of typographical errors, especially in the accentuation of the Greek, have been corrected. All the quotations have been collated with the late Bishop Lloyd's very accurate edition of the New Testament, printed at Oxford in 1836; but Professor Stuart's readings have been retained, where any authority could be found for them. All classical quotations have been verified by the best editions, viz., those of Porson, Bekker, Brunck, Dindorf, Heyne, &c. &c. In a very few instances mistranslations have been corrected, and some advantageous improvements have been made in the style of the work generally. The London edition is published at half

the price for which the American copy can be imported.

A Sermon, on Luke x. 2, preached at Dartford, October 23, 1837, at the Visitation of the Lord Bishop of Rochester. By the Rev. R. B. BOURNE, M. A., Rector of Paul's Cray. Published at the request of his Lordship, and of the Archdeacon and Clergy. London: Parker. 1837. Pp. 16.

THIS Sermon is plain, practical, and full of good sense. Apostolic ordination is clearly defined and proved: and the duty of all men to pray the Lord of the harvest to send forth labourers into his harvest is affectionately stated and powerfully enforced.

A Concordance to the Book of Common Prayer, with the Holy Bible; showing by Analyses and Scripture Proofs its perfect harmony with the Sacred Writings. Part V. The Communion. By J. A. THORNTON, Author of “The Young Churchman's Advocate,” “Manual,” “Index,” &c. London: Groombridge. 1837. Pp. 24.

WE know not whether we can bestow a higher praise upon this excellent little work, than by saying it fully answers the design announced in the title.

Exercises in Orthography and Composition, on an entirely New Plan; containing much valuable information on various subjects. By HENRY HOPKINS, Conductor of a School at Birmingham. London: Simpkin and Co. 1837. 18mo. Pp. vi. 228.

THE compiler of this little manual has attempted to simplify the teaching of Orthography, by bringing together all words which, having the same sound, are spelt differently; so that, by accustoming the eye to observe the difference, a correct system of Orthography may be imprinted on the memory. Sentences, containing short notices of a variety of facts in History, Mythology, Biography, and Science, are added by

way of exercise. It appears to us that the plan may be useful; but we leave it to teachers to make the trial.

Horæ Lyricæ: Poems, Sacred to Devotion and Piety, &c. By I. WATTS, D.D. *With a Memoir of the Author.* By R. SOUTHEY, Esq., Poet Laureat. London: Rickerby. 1837. 32mo. pp. 188.

To the lovers of the writings of Dr. Watts this will prove a most acceptable present. Great care has been taken by the Editor, that all expressions which might appear objectionable at the present day, should be expunged; and, indeed, occasionally whole stanzas, and sometimes whole poems have been subject to the same fate. The work, however, is greatly improved, and is "got up" in a manner that reflects credit both on the Editor and on the Publisher.

The Signs of the Times; and the Claims of the Church of England to Support from its Members; considered in two Sermons in behalf of the National Society. By the Rev. W. B. CLARKE, M.A., Minister of the District of St. Mary, Longfleet, and Chaplain to the Lord Bishop of Salisbury. London: Rivington. 1838. Pp. 62.

THESE Sermons contain many eloquent passages, some of which we would willingly quote, did not our limits forbid; we therefore must content ourselves by recommending them to our readers, with the assurance, that a perusal will well repay both the cost and their trouble.

A Sermon, preached at the Triennial Visitation of the Lord Bishop of Lincoln, July 17, 1837. By the Rev. WILLIAM GURDEN MOORE, M.A., Rector of West Barkwith, and Vicar of Stixwold. London: Smith, Elder, and Co. 1837. 8vo. Pp. 30.

FROM 2 Tim. ii. 15 the preacher enters into an inquiry respecting the fallacy of *speculative*, and the certainty and importance of *revealed Truth*; and thence urges upon the Clergy their

responsible duty of making known its dictates, and the high honour of planting the standard of the Gospel upon the "ruined battlements of superstition and error." The Sermon is a good one, and well adapted to the occasion upon which it was delivered.

A Succinct Statement of the Kaffer's Case, &c. By STEPHEN KAY, late Missionary; Author of "*Travels and Researches in Caffraria.*" London: Hamilton, Adams and Co. 1837. Pp. 92.

THIS pamphlet is inscribed to the ex-member for Weymouth. As Mr. Kay has resided for some years in Southern Africa, he may be entitled to take up this cause; but he has done so in a spirit too secular, and in a manner too party-spirited. His reader should very carefully weigh all his statements—for if Mr. Kay is a missionary, he is also a politician.

The Public and Private Life of the Ancient Greeks. By HEINRICH HASE, Ph. D. *Translated from the German.* London: Murray. 1836. 12mo. Pp. xi. 358.

NO work on the Antiquities of Greece has appeared in this country so well adapted to the use of younger students as the little work before us. The matter is judiciously selected, and well put together; furnishing at the same time a book of reference, and an interesting volume for continuous perusal. For the former purpose, although a very full analytical table is prefixed, an alphabetical index would, we imagine, have been preferable. We should also trust that future editions would be more carefully printed.

The Bible the Religion of the Church of England, in answer to a pamphlet entitled "Reasons why I am a Dissenter." By A LAY MEMBER OF THE ESTABLISHED CHURCH. London: Simpkin and Marshall. 1837. Pp. 18.

WHOEVER may be the writer of this tract, he perfectly understands Dissent, and how to demolish it.

The Church warned against the Teaching of the Pharisees and Sadducees: A Sermon on Schism. By the Rev. HOBART SEYMOUR, M.A., Afternoon Lecturer at St. Anne's, Blackfriars. London: Burns, Portman-street. 1837. Pp. 16.

WHILST we cannot assent to the criticism, we cannot but commend the spirit and substance of this excellent discourse. We do not consider, with Mr. Seymour, the Pharisees as a sect out of, so much as a kind of religious order or society in, the Jewish Church, as the *Jesuits* are an order in the Church of Rome. The remarks upon Rationalism, Latitudinarianism, and Sectarianism, are both excellent in themselves, and penned in a right spirit. We are glad to find Mr. Seymour amongst those who give their testimony against the spurious liberality of Mr. Noel's "Tract for the Times."

A Letter to the Right Hon. Sir R. Peel, Bart., M.P., on the Means of "Rendering Cathedral Churches most conducive to the Efficiency of the Established Church." By the Hon. GEORGE PELLEW, D.D., Dean of Norwich. London: Longman and Co.; and John Stacy, Norwich. 1837. Pp. 64.

It is quite right that truth should be known, though there seems little prospect now that it will operate any good. The appointment of the Ecclesiastical Commission is one of the most unconstitutional acts ever done. It has removed from the hands of the only legitimate authority, Convocation, the consideration of a question most important to the spiritual interests of a whole people, and the temporal welfare of a whole church. In place of this safe and constitutional authority it has substituted an irresponsible tribunal, possessing the most arbitrary powers. Dr. Pellew's pamphlet has exposed the

practical working of a scheme, the results of which we foretold when criticizing the letter of Lord Henley, whose dangerous suggestions are more than adopted in the appointment of the Ecclesiastical Commissioners; for Lord Henley himself required the Convocation as an indispensable part of Church Reform. Our readers will find in these few pages much valuable information and matter for reflection.

The New Testament of our Lord and Saviour Jesus Christ. The Text of the Common Translation arranged in Paragraphs and illustrated by Rhetorical Punctuation. With Tables of Quotations and an Appendix. In Two Parts. Part the First. By ALEXANDER BELL, Professor of Elocution. London: Holdsworth. 1837. Pp. 315.

WE are not quite sure how far we are justified in the attempt to criticize this volume—for we do not confidently profess to understand the "rhetorical punctuation," which, instead of "illustrating," appears to us to darken very considerably. We have attempted to read by it, and we made so much discord to our own ears, that we are satisfied that we either do not understand the principle, or, if we do, our ears are tuned to another pitch than those of Mr. Bell. We confess that we have little faith in mere rules of elocution. The great rule is, *feel what you read*, and you cannot read it *very* ill. From this feeling, it is true, rules may be deduced; but to attempt, to produce the effect by adhering to them without possessing the feeling which gives them birth, is like endeavouring to raise flowers on a rootless stem. However, some of our readers may succeed better with this volume than ourselves—and it will be found a neat little ornament to the theological shelf.

A SERMON

FOR THE NATIONAL SOCIETY, UNDER THE QUEEN'S LETTER.

MARK X. 13, 14.

They brought young children to him that he should touch them : and his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God.

THE Scripture assures us that "Jesus Christ" is "the same yesterday, to-day, and for ever."* His dispositions toward mankind are, and will be to all eternity, the same as they were in the days of his flesh. As God, with him "is no variableness, neither shadow of turning."† The text tells us how he dealt with some of his disciples who forbade the children to come to him. He was "much displeased." And his unchangeable nature assures us that he must be much displeased now with those who call themselves his disciples, and yet rebuke those who would bring children to him ; his nature assures us that it is his will that the children should be permitted to come to him, and not forbidden. There can be no change, no difference in him. The only difference in the two cases is this :—then, when he was on earth, children were brought to him to hear his wisdom from his lips, and to take his blessing at his hands ; while now, when he is in heaven, they are brought to him to learn his will from his Scriptures, and to receive his blessing through his ordinances, till, at length, after the temptations and trials of a conquered world are past, they are safely and happily folded in his arms.

There can be no question that it is as much the will of Christ now that children should be brought to the knowledge of his truth and the practice of his will, as it was then that they should be permitted to approach his human nature ; and that he is as much displeased with those who, calling themselves Christians, keep children back from the benefits of a christian education, as he was with those who professed themselves his disciples, and yet would not "suffer the little children to come unto" him.

Who is there amongst us who would incur his Saviour's displeasure ?—At this most gracious season,‡ when we are especially rejoicing in his mercies, and exulting in his love, how should we bear to think we were under his displeasure ?—What disciple of us would go to his altar to-morrow, and partake of the blessed signs and means of salvation, if he believed his Saviour's displeasure would meet him in that very act of loving obedience and faith ? Where would be the meaning of our festivities, our rejoicings, our celebrations, unless we felt we were rejoicing in Him in whom the Father is well pleased towards every true penitent and faithful believer ?

This day, at least, my brethren, we have an opportunity afforded us of showing, in one sense, at least, whether we are under his displeasure

* Heb. xiii. 8. † James i. 17. ‡ Preached the Sunday before Christmas Day.

or not, whether we suffer the little children to come unto him, or whether we forbid them. There are thousands of children whose wants, if not their voices, cry for admission to Christ; this day is an answer to their demands required at your hands.

In all parishes, but in populous parishes more especially, there will be found a great number of children who never can be brought to Christ but by the efforts of their richer neighbours. Their parents may be pious persons,—but they may have little knowledge, and less time, to instruct,—and no money to spare to put them to school. They may be employed in their own work during the day, and then the children, who are not old enough to help them, get habits of idleness and form evil acquaintances,—and thus the child grows up ignorant and vicious, and falls into all manner of wickedness, and ends in ruin. For wickedness must end in ruin. The wages of sin is death*—everlasting death. The loss of one soul is estimated by our adorable Saviour at no less a price than his blood. But here we have not only a loss of a soul, but of thousands—not only of thousands, but of generations of souls—for what these poor creatures grow up, their children too will be. Thus there is another description of parents, too numerous, unhappily—those who have grown up in ignorance and sin themselves, and neither give, nor wish to give, any better inheritance to their children. Here the tender eye of childhood sees nothing but intemperance and impurity, and hears nothing but blasphemies and indecencies. Prayer is unheard of—the Sabbath is only known as the day which gives most leisure for wickedness,—and on that account only is it welcomed with joy. This blessed season is only hailed as a time when they think themselves concerned, more than ever, to break the will of that Saviour in whose birth all enlightened Christians are rejoicing. In the words of the prophet, “It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.”†

Now what is to be done with these miserable and perishing souls? Though in this state they can hope for no mercy and no favour, yet there is a way to mercy and favour even for these. “The Son of Man is come to seek and to save that which was lost.”‡ These lost sheep are the very objects he came to redeem. Suffer them to come unto him, and the great remedy is provided for all this sin and wretchedness.—But before I point out to you how this may be done, circumstances may seem to excuse me in noticing some other pretended remedies which have been gravely recommended for adoption, not by voluntary contribution, as at present, but by compulsory taxation. They who recommend these, say, instruct and improve the *minds* of the poor. And if you ask them what they mean by this, they will tell you, teach them to read and write, and, it may be, instruct them in morals, perhaps in history, and even in philosophy. But what will this do, my brethren? It is not being able to read that makes children better—it must depend on what they read. It is not the faculty of writing that can change their hearts—nay, this very faculty they may employ in the cause of wickedness as easily as in what is useful and holy. And as to morals, what morality

* Rom. vi. 23.

† Isaiah xxvii. 11.

‡ Luke xix. 10.

ever took possession of the heart, but that which is taught in the book of Christ? History and philosophy are, no doubt, valuable knowledge, where men have leisure to pursue them; but neither one nor the other ever converted a soul from darkness to light, and from the power of Satan unto God. We have it on the word of one whose personal exertions for the education of the poor were never yet exceeded—whose schools, it may be, have been the means of educating some who hear me now,—“History and philosophy, though they inform *the understanding*, and assist the judgment, cannot rectify the obliquities of the *heart*.”* If they could, St. Paul would not have found the most learned city in the ancient world “wholly given to idolatry”†—sunk in the lowest vices, as well as the most brutal ignorance. If human learning could change men’s hearts, Christ would never have sent his apostles to preach the Gospel, and confirm it with signs following. We say nothing, my brethren, against human learning—it is a very noble and exalted occupation for those who have time for it—but all we would contend for is, to keep it in its place, and to do away the delusion that science and literature can convert souls. Besides, the children we are speaking of are such as are called in their earliest years to labour with their hands for their bread. Whatever the kind of labour may be, it must be undertaken early. This is particularly the case with agricultural labour. Every farmer knows that children who come to that labour late never learn it properly. What knowledge, then, can the labourer’s child obtain of history or philosophy, things which it would cost the toil of lives to acquire in any extent, in the four or five years he may attend at a school? And, further, what profit will they be to him?—It would be no profit to a prince to teach him to hold the plough, which he will be never called upon to do, and make him neglect the study of government, which he will have to practise every day; and as unwise would it be to give the ploughman a sort of learning he can never use, while he neglects that which is useful and fit for him.

No, my brethren, this sort of education would be useless, and worse than useless, for the children of the poor—it would be worse than useless, for it would be forbidding them to come to Christ. It would be occupying the time which could be spent in teaching them the truths of the Gospel, and training their steps in its principles. It would thus be incurring that displeasure of the Saviour which he expressed against those who would keep the little children from coming to him. Those who recommend such an education as this as a national education for the children of the poor, may be well-intentioned disciples truly, but surely the testimony of Scripture convicts them of being miserably mistaken ones. The disciples who rebuked those who brought the children to Christ might mean well, but they ought to have been better informed; and accordingly we find that Jesus was “much displeased with them.”

The reason these persons give for leaving out religion altogether shows how little they are acquainted with the Gospel of Christ, whatever they may profess. They say they teach no religion, because then one religion would be made to stand before all others. And was this,

* Hannah More’s Christian Morals, chap. xxvi.

† Acts xvii. 16.

then, the reason that Christ, as at this time, left the glory that he had with his Father before the world was, that all religions should be alike? Was it for this that he took upon him our nature, our sorrows, and our sufferings, and far more than any of his servants have been called to, that every man might be free to follow his own imaginations?—Was the great and solemn mystery of redemption transacted that one religion might not prevail over another? Or rather was not the purpose of the whole scheme that one religion might overthrow all the follies and superstitions of the world?—For what are we now rejoicing, if we rejoice not that “to us a child is born, to us a Son is given, and the government shall be upon his shoulder?”* Is not he promised for a light to the Gentiles, and for salvation to the ends of the earth?—Is not his command, “Go ye into all the world, and preach the Gospel to every creature?”† The preference of his religion above all others is his command—and they are at least very mistaken disciples who oppose it.

If persons who recommend these schemes are well-meaning Christians, it will shock them to know the cause to which they are lending themselves. It may be proper they should know that schools without religion were the very device recommended by the greatest monsters in the form of men the world ever saw—the brutal murderers, cannibals, and atheists of the first revolution in France. It was to the National Convention of that country, just after the land had been defiled with the blood of innocents from the Channel to the Mediterranean, and when the streets of the capital swam with carnage in the names of civil and religious liberty, of reason, and of equality—it was to that same Convention, which denied its God, and pulled down his altars, and slew his ministers,—it was even to that assembly of Pharaohs and Rabshakehs that these words were addressed, and their substance acted on: “no religion must be taught in schools that are to be national. To prescribe one would be to prefer it to all others.”‡

The British nation, let us trust, is, on the whole, too firmly grounded and settled in the truth of the Gospel, to be ready for such a scheme as this; and therefore it is that the promoters of it would propose another which they think would meet with less opposition—to have schools where the Scriptures, among other things, should be read, but where the Scriptures should not be the principal thing, and where they should be the only religious instruction—no catechism, no prayer-book, no attendance at church, no instruction in the meaning of what the children are reading.—But let us not, my brethren, be deluded with any such substitutions. The reason they give for this plan is the same reason, or nearly, that they give for the other—that no form of Christianity may be preferred. The reason is altogether itself unchristian. No enlightened Christian, whatever form he might profess, would bring up his children upon such a plan. If he has confidence in his principles, he will have confidence to train his children in them as a most sacred and indispensable duty. And what every private Christian would do, is what christian nations and communities must do. But this merely making children read the Scriptures is not bringing them to Christ—it is

* Isaiah ix. 6.

† Mark xvi. 15.

‡ Manuel's Letter to the National Convention, Jan. 26, 1793.

only giving them some possible chance of coming. What would be thought of the parent who should send out his child on a long and perilous journey, with no other supply for it than a map of the country in his hand? The map might be true in the smallest particulars; but how many of such children would find their way? Would not every sensible and affectionate parent put his beloved offspring under experienced guides, who had studied the map, and knew the way, and could point out the dangers as they arose, and supply their tender charge with sustenance and support for the journey? And what is the difference in spiritual things?—The Bible, it is true, is the perfect and infallible map of our way to heaven; but let a child read it without explanation, without guidance, what will he make of it? One child here and there might by distant possibility find his way by the map—and one child here and there, with his Bible only, might find his way to heaven—but will any one pretend to believe that such would be the general result? Would any person acquainted with children, acquainted with education, venture on such an assertion? Christ has himself appointed a church—his own Bible itself tells us so—why not intrust that church with the charge of his children? Beside, there is one thing of the utmost importance to the question, which is never taken into the account at all. If a child were journeying to a distant place with nothing but a map for his guide, he would certainly strive to understand his map, and certainly endeavour to follow its guidance with all his might—but it would be quite otherwise with the child and the Bible—by nature we do not endeavour to understand the word of God,—and by nature we are so far from endeavouring to follow it, that, even when we do understand it, our nature carries us directly the contrary way. But if human knowledge will not convert souls, and if the Bible thus read cannot be expected to bring forth fruit unto salvation, what will have the effect?—Bringing, my brethren, the children to Christ.

How, then, shall we perform this great duty, the right education of the children of the poor—the suffering little children to come unto Christ, and forbidding them not?—By both showing them the way, and leading them in it at the same time. By putting the Holy Scriptures, part by part, and at last the whole volume of truth, into their hands. By showing them how to use it, and how to understand it. By opening to them its treasures, and giving them a practical and experimental knowledge of its infinite value. By training them in the practice of its precepts. By putting into their tender memories that glorious form of sound words, from which the maturest Christian need not be ashamed to learn,—the Catechism of the Church of England. By accustoming them to hallow the Sabbath from their earliest years. By tuning, so to speak, their hearts to the spirit and meaning of Scripture, through exercising them in the pure comprehensive and instructive prayers of our Church. By fixing their attention on these things, if not totally, at least chiefly. In large towns, where the children of the poor cannot work so early, and where they have more leisure when they do work, other things may be usefully taught—in the country, where they work early, and have little leisure, other learning can be but sparingly admitted—but this great learning, this saving knowledge, this knowledge for the lack of which God's people are destroyed, this know-

ledge which is equally necessary to all distinctions of sex, station, trade and profession, this knowledge which must save the prince and the peasant, the rich and the poor,—this knowledge must be taught as the first and the last:—and not only must the knowledge be taught, but they must be shown how to use it—they must be trained to practise what they know—remembering the words of him to whom they come—"If ye know these things, happy are ye if ye do them."* Thus, indeed, are children brought to Christ—taught from their earliest years to put up their prayers in his name—brought to those ordinances which are his appointment, and trained in that course of obedience which is the test and the seal of their love. This is indeed the very kind of instruction which the Bible itself commands us to use. It calls the Church "the pillar and ground of the truth."† The truth itself is the Scripture—the pillar is the Church upon which the truth is set up that all may see it and understand.—Why then cast it down from the pillar on which God has set it, and send the child to search it out and to pick it up? The Scripture calls the Church "the candlestick"‡ and the Gospel the light. When the light is set upon the candlestick, it giveth light to all in the house. Why throw it down from the candlestick, and then tell the child to find it out as he may? If we have the blessing of an Established Church, why say the child shall be brought up to disregard it, and set him to find the truth as he would if he were living among savages or heathens?

Now the National Society, my brethren, rejects all this at once, and seeks to bring children to Christ in Christ's own way. A century ago, when the education of poor children was little talked of or heeded by the world at large, the efforts of the Society for Promoting Christian Knowledge, had founded upwards of 2000 schools for the religious education of the poor. But in the year 1811, when the population had greatly increased, and when Dr. Bell's improved system of tuition had been tried and found effective, a new Society arose, which is that for which your Sovereign, my brethren, is pleading by the voice of the Church; and for which the Church may well plead, as being calculated, under her divine Head, to bring the little children to him better than any institution his Spirit has put it into the hearts of Christians to devise. It is not a mere school establishment in London; it is a Society for giving the blessings of a sound Church-of-England education to the poor all over the country. It is now the means of educating no fewer than 516,000 children. It has caused an outlay of about three times the amount of its annual grants to be expended. About 100,000*l.* a year is calculated to be expended in national schools, and this is entirely the work of the Society, either by its own contributions or by the outlay it has caused. This parish has received grants from the Society at various times:—and not only do they furnish grants of money—but they train teachers and supply various information of the most useful kind to the schools with which they are in connexion; requiring no manner of control in the oversight of expenses, or any thing indeed but a pledge that the school is conducted on the Society's system, without which it could not in consistency be regarded as a school in their connexion.

* John xviii. 7.

† 1 Tim. iii. 15.

‡ Rev. i. 20.

By contributing to this Society according to your ability you will be having your part in the blessed work of bringing the little children to Christ—a work always a duty and a privilege ; but never a more appropriate duty than at this season of joy and grateful love. And let me tell you, my brethren, in all faithfulness, that by withholding what you can conscientiously spare, you will be disobeying the commandment of your Saviour in the text, “Suffer the little children to come unto me.” An awful thought, indeed ! Yet consider what it is that does withhold them—there is nothing to prevent the children coming to Christ, but the want of funds to educate them—except, indeed, the perversity of parents, for which you will not have to answer. A heavy account that will certainly be ! where parents with the means of instruction furnished by national and Sunday schools, neglect to employ them. Let me in one word suggest that if it be sin not to suffer the little ones to come to Christ, what an unnatural sin is it for parents to be the party !—But to all of you, my brethren, I would say, do not excuse yourselves by saying, “Others who are richer than I will contribute, and so all will be well.” Do you think, my brethren, that you will be judged by what others do ?—that if they bring children to Christ, you will escape his displeasure for not suffering them to come ? He needs not the exertions of one of us—he could raise up shepherds of his lambs, teachers of his little ones, as he could raise up children to Abraham, from the stones. No, my brethren,—it is not because Christ needs us—but because he, in mighty mercy and condescension, admits us to be partakers in his work—workers together with him—and because he, in infinite goodness, is pleased to reward our poor efforts with eternal blessing. Not to take part in this labour would be the excess of unthankfulness, and to rejoice in this season without embracing this opportunity of manifesting its spirit, would be ignorance and hypocrisy. Our Lord puts the question to every one of us individually, “*Lovest thou me ?*”*—If we can answer that as Peter did (and how shall we rejoice in his coming if we cannot ?)—“Yea, Lord ; thou knowest that I love thee !” remember, my brethren, his reply—“Feed my lambs :”—and if ye love him, keep his commandment.

H. T.

MISCELLANEOUS.

ON THE USE OF PSALMS AND HYMNS IN THE PUBLIC SERVICE OF THE CHURCH.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—In your Number for October last, p. 596, occurs a passage, on which I request your permission to offer your readers two or three observations, with the view of coming, if possible, to a satisfactory conclusion on a subject, deeply affecting, as I apprehend, the character

* John xxi. 15.

of the Church, and of her rulers and other ministers. Having spoken with commendation, which I desire duly to acknowledge, of my recent publication of "Ancient and Original Hymns," you proceed; "The Bishop designs it for family and private devotion only, as he expresses in his Preface a decided opinion against 'the introduction of *forms of singing*, any more than of *forms of praying*, into our churches and chapels, without public legal authority.'" After the very general acquiescence by nearly the whole Established Church in the propriety of this practice, we do not apprehend that the opinion of a single bishop will be able to bring about an alteration. And, after all, we demur to the phrase, 'public legal authority;' the tacit consent of each bishop in his own diocese is surely sufficient in matters purely spiritual, without the authority of the *civil legislature*."

First, Sir, with respect to the phrase, "public legal authority;" by which I mean authority exercised in public acts for the guidance of the public, by those whom the law qualifies to exercise it. My meaning will be best explained by examples. Thus, our Book of Common Prayer, having been completed by Commissioners appointed by the King's Majesty under the Great Seal, was appointed to be used by "the authority of the Bishops and Clergy in Convocation; of the Lords Spiritual and Temporal, and of the Commons, in Parliament; and of the King's most excellent Majesty." Our Translation of the Bible, made by his Majesty's special command, addressed to a select body of the most learned divines, was, by authority of the King, appointed to be read in churches. Our versions of the Psalms, commonly called the Old and the New, have the royal authority, which "allows them to be sung in all churches:" an authority deemed so necessary when the New Version was made in King William III.'s time, that, although it contained no new matter for singing, but was only a new Version of the Psalms, a humble petition was presented to the King, "humbly praying his Majesty's Royal Allowance that the said Version may be used in such congregations as think fit to receive it;" and his Majesty, taking the same into his royal consideration, was pleased to order in Council, in the year 1696, "that the said New Version of the Psalms in English metre be, and the same is, hereby allowed and permitted to be used in all such churches, chapels, and congregations, as shall think fit to receive the same." Whereupon the Bishop of London, (Dr. H. Compton,) thus legally warranted by the royal authority, in a letter, which used to accompany the Order in Council, in editions of the New Version of the Psalms, but which, as well as the Order, has been omitted in late editions, so that I quote from recollection;—the Bishop of London, I say, in this letter, recommended the New Version for use in his diocese, and it may be presumed that other bishops did the like in theirs. Some such "public legal authority," as I have thus exemplified, I hold to be indispensable for any part of the public service of the Church; this being in truth necessary for producing that uniformity, which, thus produced, is the principle, whereby the whole of our service is regulated. Your opinion, Sir, as I understand it, is, that with respect to *forms of singing*, there is a power in the individual rulers of the Church, independent of any other authority, so that these forms depend on "the tacit consent of the bishop in each diocese." Of the

ground of this opinion, Sir, I request you to have the goodness to inform me. For my part I must confess, that, so far from perceiving "the bishop's tacit consent" to be "surely sufficient" for authorizing in every different diocese a departure in a very important particular from the uniform worship of the whole Church, and the introduction of new, and different, and variable, and perhaps mutually conflicting and irreconcilable forms in each, I am quite at a loss to discover in any of the rules, or provisions, or declarations of the Church, the semblance or shadow of such power, whereas in fact her mind is most plainly declared to the contrary.

What may be the exact authority, requisite for the purpose under consideration, I have not ventured to define; but my opinion is, that *ecclesiastical* authority is that to which recourse ought primarily and principally to be had: ecclesiastical authority, however, not assumed and exercised in the form of "consent," whether "tacit" or avowed, "by each bishop in his own diocese," but exercised by the public act of those with whom the law entrusts it. That opinion was stated in the short pamphlet, alluded to in my preface, under the title of "Thoughts on the Singing of Unauthorized Hymns in Public Worship; respectfully submitted to the Consideration of the Archbishops and Bishops of the United Church, by one of their Brethren." The evils of the practice having been stated, the pamphlet remarks, "The remedy should seem to be some measure of public authority. . . . To any measure of this kind, it is obvious that the spiritual governors of the Church must be parties: that such a measure should originate with them, may seem also to be not unfitting their station and function, as the legitimate overseers of the offices and of the other ministers of the Church, and as charged with the guardianship of her spiritual welfare. It appears therefore desirable, if I may venture, with deference to superior judgments, and without the appearance of presumption, to submit such a remark, for the requisite steps to be taken, for ascertaining the sentiments of the episcopal bench." . . . After an interval, the pamphlet adds, on the supposition of a Collection of Hymns being the result, made and revised by distinguished ecclesiastics, and approved by the primates of the Church, "As to the necessary authority to sanction the use of the collection, permission, after the manner of that granted by Royal authority for the use of the New Version of the Psalms, would doubtless, if deemed sufficient, and if properly requested, be readily granted. If other authority were needed, means for procuring it might, I apprehend, with little difficulty be devised." And again: "If the episcopal bench, and most especially those who are in the stations of the highest dignity and trust, should feel themselves called upon to interpose, and should decide on causing due provision to be made, their collective prudence, under God's blessing, would doubtless discover a sufficient mode for effecting it, and for procuring the requisite sanction." I would repeat, that it is by such a concurrence of the spiritual rulers of the Church, and not by the independent agency of individuals, that the present question among Churchmen must be satisfactorily, as it can only thus be legally, adjusted.

There is one other point in the remarks that have caused this letter, on which I would lightly touch. When you affirm, "the very general

acquiescence by nearly the whole Established Church in the propriety of this practice," the practice, namely, of singing unauthorized Hymns, whilst I lament the prevalence of the practice, so far as it does prevail, against the assertion of its very general and almost universal prevalence, I protest on behalf of many parochial clergymen, who adhere constantly to what I presume to call their line of duty. And when you "apprehend that the opinion of a single bishop will not be able to bring about an alteration," whilst I lament whatever countenance may have been given to the practice by any of my episcopal brethren, from whom I am compelled to differ, I beg leave to decline the post, whether of honour or of dishonour, which belongs to my supposed singularity of opinion. I have, indeed, very insufficient means of ascertaining the sentiments of the bench in general; but I call to mind that the present Bishop of Peterborough, (Dr. Marsh,) and the late Bishop of Ferns, (Dr. Elrington,) in charges to their respective clergy, condemned the practice in question, as an unwarrantable innovation on the discipline and provisions of the Church.

What may be the result of such an expression of opinion by one bishop or more, must be left to the determination of God's good providence. But in any result it may be even to one a consolatory reflection, that, by such an expression of his opinion, he has used his diligence, under a conscientious sense of duty, that all things may be done in God's house and service according to the Apostolical rule, *εὐσχημόνως καὶ κατὰ τάξιν*.

I trust that you will allow this letter to appear in your Magazine as soon as convenient. And again requesting to be informed of the ground of your judgment concerning the "sufficiency of the tacit consent of each bishop in his own diocese," as an authority for singing hymns otherwise unauthorized, I have the honour to be, Sir,

With due respect, your very faithful servant,

RICHARD DOWN AND CONNOR.

Down and Connor House, Belfast.

BEING thus called upon by his Lordship for the grounds of our opinion on the above question, we would, with all deference, submit both to his Lordship and the public the following considerations in reply:

We understand his Lordship to require information as to the authority on which we rely for the introduction of arbitrary "forms of singing" more than of arbitrary forms of praying, into our public services.

Without at all entering into the question of the expediency or consistency of permitting the existence of such a distinction, we would remark that the law has uniformly recognised a decided difference between the two. The ancient right whereby each bishop authorized alterations in, and changed the forms of, the public service, was gradually circumscribed, till at the Reformation a rigid uniformity was exacted: but when the Rubric ordered the singing of an anthem after the third collects at morning and evening prayers, without setting forth any authorized forms for such purpose, the compilers of the Liturgy certainly left an opening, of which an occasion was taken, (and which

liberty was never attempted to be altered by authority), for the introduction of "forms of singing" at the discretion of the Clergy.

The statute of the 2d & 3d of Edward VI. cap. 1, sec. 7, says indeed, "That it shall be lawful to use openly any psalm or prayer taken out of the Bible, at *any* due time, not letting or omitting the service, or any part thereof:" but this evidently refers to *other occasions*, exclusive of the time when the anthem was appointed to be sung. This statute, however, we have reason to suppose, was repealed in the reign of Mary. In the injunctions of Elizabeth this law was revived, where it is said, "That at the beginning or ending of Common Prayer at morning or evening, there may be sung a *hymn* or such like song to the praise of Almighty God." Now it is remarkable that no order is here given about the *Anthem* of the Rubric, as if leaving that where it was before, but giving permission for *additional* singing. The word *hymn* we think must in all fairness be taken to mean some *metrical* composition, since it is distinguished from a psalm.

We, however, by no means rest the authority for the introduction of such compositions on the above injunctions; for the custom and right of introducing "forms of singing" at *discretion*, was a right of the Clergy anterior to the Reformation. It was the continuance of a right and practice which had prevailed immemorially in the Church, and which, without an express and formal prohibition, still remains in full force. Now it must be remembered that such prohibition has never been issued; and this disregard of these arbitrary "forms of singing," compared with the rigour of uniformity enforced in respect to the Liturgy itself, proves that the law regarded the two in a very different light.

It is well known that each Cathedral church has its own selection of anthems, many of which are taken neither from the Bible nor the Prayer Book, and certainly can lay claim to no such authority as his Lordship deems essential. Some of these may be traced up to periods anterior to the Reformation, and we may mention particularly that which was composed by Henry VIII. as an evening anthem, *in metre*.

By way of additional confirmation we would further suggest the perfect silence of the Acts of Uniformity, —especially the last, at the restoration of Charles II.—as to any prohibition of discretionary "forms of singing," which surely would not have been the case, had not a great difference been supposed to exist between such forms and the Liturgy; especially as there were one or more versions, *metrical*, composed by Presbyterians, which had been extensively used up to that time.

We would still further remark on the want of any standard editions of any one of the *five* metrical versions of the Psalms, which have at various times received that public allowance and permission which his Lordship thinks necessary. Public authority has carefully provided for correct editions of the Bible and Prayer-book: and the Protestant Episcopal Church in the United States has also an authorized edition for the correction of her book of hymns. We think the difference between the case of "forms of singing" and the Liturgy is here again fairly presumed.

Moreover, we have not found any proof that the old version of Sternhold and Hopkins really ever did receive the "Royal allowance;" at

least the point has been severely contested, and the doubt has never been satisfactorily removed.

The extraordinary variations of the several editions of the Old Version, (if really "allowed,") from one another; and the similar state of the several editions of the New Version, make it impossible to determine which is the genuine and original text of each.

They differ also as to the number and other circumstances of the appended Forms of Hymns and pieces of devotion; while most, if not all of them, are very uncertain as to the authority by which the latter were annexed; so that if such "allowance" as his Lordship thinks requisite be specifically necessary, as in the case of the Liturgy, then, we fear, the only safe way will be found in forbearing all use of the aforesaid metrical versions and appended hymns till a correct edition be promulgated by "public legal authority." Among the appended hymns, those of Bishop Ken for the morning and evening appear with great variation; whilst one, the Sacramental Hymn, commencing "My God, and is thy table spread?" bears internal marks of having been composed by an *Independent*.

We cannot then, with all due deference to his Lordship, recede from our opinion that it is the ancient right of the Bishops and Clergy in their several Cathedrals and Churches,—a right of which they have never been deprived by law, either civil or ecclesiastical, and which has never fallen into desuetude,—to appoint "forms of singing" at their own discretion. It does not appear that any of the "allowed" versions have ever been more than simply *permitted*, but never *enjoined*; nor that there is any means of prohibiting the exercise of this right by any legal or canonical process.

The whole practice of the Church, from periods anterior to the Reformation, is in favour of such a right; and we have just risen from the examination of no less than *sixteen* metrical versions or *selections* of Psalms, or of Psalms and Hymns, for public worship, dedicated, *by permission*, and authorized by the sanction of, names, than which none can possess higher authority or greater weight with orthodox Churchmen; viz. His late Majesty King George the Third, their Graces the present Archbishops of Canterbury and York, the Archbishop of Tuam, and several others, all bishops, who are no less distinguished for their piety than their abilities, the greater part of whom are still living. We must therefore conclude, that (by whatever process of reasoning) these eminent men had all arrived at the same conclusions which we have endeavoured to justify, or they would never have given their sanction to such publications.

We would further beg to draw attention to the correspondence between His Grace the present Archbishop of Canterbury and the late Bishop Heber on this subject; in which his Grace, as we understand him, says to this effect,—That it is expedient that any selection whatever should first obtain the general approbation of the public by an extensive use, previous to its receiving any sanction from Authority. It was, we imagine, in this sense that Bishop Heber understood his Grace, as the publication of his work, in consequence of that suggestion, and its use in his own and the neighbouring churches, incontestably proves.

These are some of the grounds on which our opinions are formed ; and, with every respect for the high authority which has now called them forth, as well as the many arguments which from time to time have come under our notice on the same view of the question, we must still adhere to those opinions, until more weighty reasons are brought forward against them, than any which have been yet advanced.

SCHOOLS FOR THE CHILDREN OF THE CLERGY.

SIR,—The difficulty which is experienced by ministers of the Church, who have small incomes, in procuring for their children a suitable education, has long appeared to me a subject calling for serious attention. Many of the beneficed clergy have large families, and their means are not sufficient to enable them to provide for them, in the event of their decease, without in many cases insuring their lives, and the annual premium which they are thus called upon to pay must necessarily diminish the sum which they can afford to expend upon the education of their children. In many cases, indeed, the only legacy which they are capable of leaving to their offspring, is their bringing them up “in the nurture and the admonition of the Lord,” and thus supplying them with the means of procuring a livelihood after themselves are gathered to their fathers. After that event, it is true that the admirable Clergy Orphan Society holds forth its sheltering wings to protect the bereaved and the destitute, and thus, in some measure, soothes the dying bed of many a departing minister of Christ. But it appears to me that another society of a somewhat similar description is much called for in the Church ; I shall endeavour, therefore, with your permission, to sketch what I conceive such an institution ought to be : and, if I am correct in my conjecture, there is a *Naval School* already established nearly upon the principle which I wish to recommend. Let a school then for the education of the children of the clergy be founded in a central situation in England ; the neighbourhood of Birmingham or Leicester, for instance. Let it be placed under the superintendence of the Archbishops and Bishops of the realm, and a standing committee composed of friends to the Church ; and let every clergyman who sends a child to that school pay for his education a sum to be fixed by the committee ; varying, however, in proportion to the amount of his income. The zeal which the dignified clergy have always exhibited in “labours of love” of this description, leaves no room to doubt of their ready acquiescence, for I believe that no man can see the daily proofs of their active benevolence—and I am sure I shall excite no jealous feeling by naming the amiable Archbishop of Canterbury, and the exemplary Bishop of London, as splendid instances of christian munificence—without blessing the Almighty for raising up such prelates in the Church, in the days of her peril and necessity. But it appears to me that there is no need of encroaching still further upon the willing liberality of the bench : the establishment I am recommending would, I feel convinced, under their

management alone, defray its own expenses ; and if it should be deemed necessary to call for the aid of the clerical body at large, their contributions might be bestowed in founding exhibitions at the Universities for those scholars who are intended for the same venerable profession which their fathers followed before them. In order that I may show how much an institution of the nature I am advocating is needed, I shall lay before you an estimate of the average expenses of a clergyman with an income of 200*l.* per annum ; due attention to which, I should think, will convince the most sceptical.

Expenses of maintenance for himself, wife, and five children, certainly not less than . . .	£100 per ann.
Servants	10 "
Repairs	10 "
Taxes, charities, &c.	15 "
Expense of insurance of life, say for 1,000 <i>l.</i> . .	35 "
Clothing, &c.	20 "
	<hr/>
	£190

Even upon this calculation, which I have made at the *lowest possible rate*, 10*l.* per annum is all that remains for the education of his children. But with a school of the description I have stated, of the advantages offered by which he would be enabled to avail himself, part of his insurance expenditure might be dropped, and then he would have a fund of 20*l.* or 30*l.* to devote to its support. Let, then, every contributor of 20*l.* per annum have the privilege of nominating a child to be educated in this establishment ; and this sum I have been led to name from perusing the last report of the Clergy Orphan School, where I find that the average annual expense of the education of each boy is nearly 27*l.* 13*s.* But I believe this expenditure might be reduced, or at any event the excess above 20*l.* might be readily collected in the shape of a fund to be raised by the means above recommended : viz. that of making every incumbent contribute for the education of his child in proportion to his income, without naming any definite sum, that sum in *no case*, however, to be less than 20*l.* And, moreover, the wealthier clergy who have no families would, I am confident, come forward with alacrity to contribute their aid to the establishment of an institution which you will agree with me is so essential to the welfare of the Church. These matters, however, will naturally be left to be considered in the details of my plan. Such is a mere hint of my scheme, which may be made to embrace both the male and female branches of the families of the clergy. But even this hasty sketch will, I trust, call attention to the subject. I shall feel delighted if it do so, and shall be most ready to cooperate with any of your correspondents or yourself in reducing to symmetry what I feel convinced may be made an instrument of incalculable good. I may add, that upon this plan might be engrafted a scheme for apprenticing the scholars to members of the legal or medical professions, similar to that of the Clergy Orphan Society. And perhaps it might be advisable to connect with it a Divinity School for the reception of those who have taken their degrees at the university, and are often at

a loss for a suitable plan in which to pursue their professional studies before they are admitted to holy orders. Nor do I apprehend that there would be any difficulty in procuring a charter from the Crown to ensure the furtherance and perpetuity of so useful an institution.

FIDELIS.

THE PORTRAITURE OF SOCINIANISM.

(Taken from the Autobiography of a Dissenting Minister.)

“My readers may remember that in my account of my residence in the town of K—, I have recorded the formation of an Unitarian chapel by transmutation of a Presbyterian chapel; I have now to record an attempt to raise an Unitarian congregation in the town of Z—, but the attempt was ultimately a failure. In the town of Z— there was no Presbyterian chapel to be used for the purpose, as there had been in the town of K—; and the number of persons in Z— at all approaching to the Unitarian faith, or want of faith, was so exceedingly small, that I absolutely was in amazement at the attempt. This event scarcely perhaps comes directly within the line of my history—yet being myself a Dissenter, I am interested in all manner of Dissenterisms; and as the matter occasioned some talk in my congregation, my attention of course was directed to it. I would not wilfully write anything unjust concerning this sect, which may contain some serious and pious persons; but for the most part I have observed that they are not remarkable for seriousness, but rather for the reverse. And now that I am on the subject, I know not why I may not, by way of instructive digression, say a few more words, which may give to the public a knowledge of what is more talked about than understood. In London there are many Unitarians, but they are scarcely seen, for they are not sufficiently numerous to make much of an impression, or to fill up any great space in the religious world, and their peculiar features are not very distinguishable. Amongst Unitarians, as well as amongst all other sects, there must be, of course, a greater moral variety; therefore, the remarks which I am about to make must not be taken as applicable to every individual in the sect, but merely as generally descriptive. The most obvious feature in Unitarianism is, that its faith is rather negative than positive; and if any one ask what are the opinions of the Unitarians on religious topics, the truest and most compendious answer is, that they reject almost all the doctrines which the rest of the christian world receive. They do indeed profess to acknowledge the divine authority of the New Testament; but as they do not admit the doctrine of the inspiration of the writers of the several books, they go very near to reduce the divine to a mere human authority. They talk of the evangelists and apostles writing as mere honest men and credible witnesses, according to the best of their judgment and ability; so that, after all, the Unitarian's divine authority of the New Testament does not amount to much more than the divine authority of Hume's History of England. They speak of Jesus Christ as an inspired teacher; but as for any idea of the blood of Christ

cleansing from all sin, their explanation of it is such as to represent the blood of the apostles and martyrs equally efficacious for that purpose. The first process in order to get rid of the texts obnoxious to their theory, is to call them interpolations; but where that cannot be very decently done, then they are called strong oriental figures: but if all that will not do, then, as the apostles were fallible men, it is possible that they might have been in error sometimes; and of course, they must have been wrong when they contradict the modern Unitarian theory. I have been frequently led by curiosity to hear their preachers, and I think I have not unfairly stated their peculiar theology and criticism. Their congregations are not very numerous, and their chapels are but thinly attended, except now and then in the case of some peculiarly eloquent preacher—and then the audience is got together rather to hear man's eloquence, than to attend upon the worship of God. Those of their sermons which I have heard are either meagre talkings upon some common-places of morals, or sophistical underminings of some doctrine of the gospel. They seem, generally speaking, to have but light ideas of sin, regarding rather its physical and temporal inconvenience, than its moral enormity or future consequences. The general effect of their preaching seems to be to produce a habit of scoffing at things sacred; and they frequently make a joke of those matters which, being above their comprehension, they think to be contrary to reason—though I question whether many of them know what reason is. The difference between Unitarianism and infidelity is so slight, that men pass from one to the other, without their neighbours being sensible of it. Considering how lightly, for the most part, they regard religion, I almost wonder that they take so much pains to make proselytes; but they are always boasting of the increase of their numbers; their proselytes, however, are not made by converting the irreligious to religion, but by bringing men over from one opinion to another. They boast of opening new chapels, but they say not a word of those that they shut up for want of hearers.

The formation of the Unitarian interest at Z— was as complete a specimen of zeal without knowledge as I ever saw or heard of. There was a corn-merchant in the town, a man of good property, and altogether a man very fair to pass in the world. He was, for a man in business, very fond of reading, and he liked not a little the reputation of intellect; and thinking that he might grow wiser and wiser by reading, he read a very great deal; and being fond of argument and demonstration, he was always arguing against mystery, and what he called absurdity. He was professedly a Dissenter, and used to subscribe to a Dissenting chapel in the town, which he seldom attended. About fourteen miles from Z— there was a larger town, in which was a congregation of Unitarians, amounting in number to about seventy or eighty persons. This congregation had a new minister, a young man, who had left the religion in which he had been brought up, and had become a convert to Unitarianism. In the violence of his newly awakened zeal, he had a fancy for converting all the world to his opinions, but he could not make much progress in the town where he was settled. He preached with great fervour against the absurdities, as he called them, of the popular faith; but he made very little impression,

and very little addition did he make to the number of his hearers. Understanding that in the town of Z— there was a person suspected of an attachment to the Unitarian theory, this zealous young man soon made acquaintance with him, and succeeded in persuading him to use all his influence for the establishment of the Unitarian cause in the town. There were two or three more individuals who would very probably join in the party, if the thing were once set on foot; and it was some gratification to the vanity of a worldly-minded man to be the founder of a sect—so that the corn-merchant listened to the persuasions of the zealot, and resolved to take the matter into serious consideration. None but an Unitarian would think of starting a new congregation, having but one individual to begin with; and in truth it may be said that this corn-merchant was the only individual that was at all concerned with any degree of interest or feeling for the establishment of the new chapel. He had indeed a family of several sons and daughters growing up; he had also several men in his employ, and he had some little influence over one or two cottagers, and some few small shopkeepers, who would follow him whithersoever he went, and would be his fellow-worshippers, whether it were in an Unitarian chapel or a Mahometan mosque.

This corn-merchant, and all his followers, could not muster up among them the means of building a chapel or paying a minister, nor indeed was so bold a step contemplated, at least, not at present, they said; for they were really sanguine enough, at first starting, to imagine that they should make rapid progress in converting the inhabitants of the town, and in bringing them all over to the new doctrine. In the first instance a room, or loft, or corn-chamber, or something of that kind, capable of containing about forty or fifty persons, was fitted up with benches and a pulpit; and the zealous young minister came over to Z—, to open the chapel in due form. Curiosity brought together more than fifty people, so that the place was inconveniently full, at which the young preacher was highly delighted, and he pointed out the absurdity of all the received doctrines of Christianity: and because some of the people stared with astonishment at the boldness of his assertions, he thought that they listened with a profound and pleased attention. The fact is, that this young man was really a person of some genius and of a vivid imagination, but his literature was very scanty, and his powers of reasoning were altogether feeble and imperfect. He was of very agreeable manners, pleasant in conversation, and, with those who knew no better, he might even pass for a scholar. His reading was altogether confined to Unitarian tracts and light literature, so that his mind had, comparatively speaking, no exercise; but he was eloquent, and very showy in his eloquence. This opening of the Unitarian chapel occurred early in the summer, and the young gentleman engaged, just by way of beginning, to come over to Z— every other Sunday, to give an evening lecture; and he recommended the corn-merchant himself to become a lay-preacher, and, by the help of an Unitarian Liturgy and some printed sermons, to keep the chapel open at other times. This chapel was situated up a yard, or narrow passage, and therefore, in order to give publicity to the thing, a painted board was placed over the entrance to the passage, directing strangers "TO THE UNITARIAN CHAPEL." The town was now inundated with Unitarian tracts, but very few people read

them ; for religious people avoided them, and irreligious people did not care about them.

The opening of the chapel was blazoned in one of the magazines of the sect as a wonderful achievement, and all the common-places were trumpeted forth, of a crowded and attentive auditory, of a spirit of free inquiry being kindled in the town of Z—, of the eagerness with which the people received the tracts, of the importance of the station as a centre from whence Unitarianism might diffuse its light into the surrounding villages. Knowing as I did all the real facts of the case, I could not but smile when I read the pompous advertisement. As the winter came on, and travelling became not quite so pleasant as it had been in the summer, the zeal of the young minister began to cool ; his visits to Z— were less frequent ; he had gone through his whole list of objections to the doctrines of Christianity, and had nothing more wherewith to attract straggling hearers, and people of unsettled minds. The corn-merchant also began to grow tired of reading his Unitarian Liturgy and Blair's Sermons to the select few—and he also wanted the corn-chamber for other purposes ; so all on a sudden, one Saturday night, "*The Unitarian Chapel*" vanished ; the board was removed from the entrance of the passage, and pulpit and benches made way for beans, barley, and wheat. So much for free inquiry ; and I never heard of any one who inquired or cared what had become of the concern. I don't think that their magazine contained any account of what had become of the important station. I have mentioned the above as one, but I have known or heard of many other such abortive attempts to establish Unitarian chapels. They can do nothing without the assistance of Presbyterian endowments, and very little with them. I am really astonished that the sect lasts so long as it does. It is thirty years ago since Robert Hall said of it, that it was "a headless trunk bleeding at every pore ;" but I suppose there will always exist some few singular and fantastical persons, who, not relishing the doctrines of the gospel, nor caring to be altogether without religion, will make profession of this Unitarianism. The sect has been at work now long enough to have converted half the kingdom, if it had possessed anything worth regard. I have often been astonished at the importance which many clergymen of the Established Church have seemed to attach to the Unitarians—preaching and writing against them with learning, sagacity, and zeal, as if the civil and religious institutions of the kingdom were in danger from them. I have no doubt that many of them would be glad to see the demolition of existing establishments ; but their numbers are so absurdly small, that the Established Church is in no more danger from them than from the followers of Joanna Southcott ; and the bond of union which holds them together is not stronger than that which united the multitudes who occasionally filled the Rotunda, to listen to the discourses of the Rev. Robert Taylor.

CHURCH SOCIETIES.

MR. EDITOR,—I am desirous of adverting again to the subject of the Church Societies, which I consider so deeply important, that public attention should be continually directed towards it.

The plan proposed is the formation of distinct district committees for each of the Societies, and the division among them, in tripartite proportion, of the gross amount raised by collections made in the respective churches, at least once a year. The working out of this plan would be productive of so many advantages, that I trust, ere long, to see it in universal operation. Its two characteristic features are these; viz. the fostering charitable dispositions, and their direction to wise and important ends.

It is in the *temple* that the devout Christian knows that it is good for him to be; it is there that by divine appointment he seeks and obtains his spiritual blessings; it is there whilst engaged in public offices of prayer, himself being also the subject of the intercessions of others, that his social affections are warmed, and his social resolutions are strengthened; it is there, whilst contemplating the character and the extent of the Divine love, that his spiritual energies are quickened, and his christian sympathies awakened, and that he longs to go forth and “speak the things which he has heard and seen,” and to “*bring in*” all he can find, that “together with him they may be comforted by mutual faith.”

Now it is in this happy situation—alive to his responsibility, and “drawn with cords of love”—that he has need to be taught *how* to carry out his desires and his prayers into practice. And the necessary instruction on this head it naturally devolves upon his appointed minister to afford, whose duty it is, not only to “put him in mind to be ready to every good work,” but also *so* to direct his efforts, thatt he glory of God may be promoted, the discipline of the Church preserved, and the truth of the Gospel maintained and spread abroad; and to these ends his efforts *would be directed*, were the *pulpit* made to bear upon the condition of the Church Societies. Nor is the implied recommendation one either of modern date or of doubtful origin; for St. Paul expressly enjoins it upon the Corinthian Church, that “upon the first day of the week, every one of them should lay by him in store, as God had prospered him.” And concerning congregational collections, a greater than St. Paul, even *He* who, in his human nature, “set us an example that we should follow his steps,” distinctly gave his sanction to the practice, which he did, “when he sat over against the treasury, and beheld the people cast money into the treasury, and commended the poor widow who threw in her two mites.” Nor need we doubt that the same practice, prayerfully undertaken, and earnestly engaged in by ourselves, would be productive of the greatest benefit to the Church and to the world. For who knows but that there may be in our congregations many Bezaleels and Aholiabs, who, “filled with the Spirit of God,” would, if called upon, be found ready to “work all manner of work” for the service of the tabernacle? Who knows but that there may be many Davids, who, if specially exhorted to “let their light shine before men,” would exhibit bright examples of self-denial, and refuse to “offer unto the Lord that which should cost them nothing?” Who knows but that the alms of our “poor widows” would ascend with their prayers

to the throne of grace? And, again, who knows how many there may be who, although like Onesimus "in time past unprofitable," if they were now affectionately addressed, would become "partners and fellow-helpers" with the Church, and whose love and zeal would provoke very many? And, to refer also to a striking example in our own history, may there not be amongst us *now* some Edwards, who, listening to the spiritual instructions of some Ridley, may be led to inquire how their pastor's general lessons of charity apply particularly to themselves, and how they may most wisely and effectually put them into practice? May there not be some whose hearts may be stirred to devoted acts of christian love, whereby the truth may be maintained, and its precious blessings also extended and propagated? These are considerations of great moment, and of great interest, upon which we might profitably dwell; but I proceed to observe, that the spirit of charity, infused by devout attendance in holy places, and upon divine ordinances, should, on no account, be suffered either to misdirect itself, or to grow cold and languid for want of encouragement and proper guidance. These are points of vast importance; and I believe that, through inattention to them, a large share of the errors and indifference of the present age may be attributed. But here the labours of the Church Societies open themselves to our view. They not only supply a vent for christian zeal, but they endeavour also discreetly to direct it. And if we could but succeed in centering the energies of the Church in them, not only would the zeal of churchmen be prevented spending itself upon strange altars, and any undue tendency to indiscriminate association be obviated, but, on the contrary, we should unite the different members of the Church in firmer bonds of christian fellowship, and withal direct their conjoint, and therefore powerful, exertions, to the wisest and best purposes. Our three chief Societies contain within themselves the germ of universal beneficence; and there is perhaps no class of spiritual wants to which they are not competent to afford relief. They are CHURCH-BUILDING SOCIETIES, BIBLE SOCIETIES, PRAYER-BOOK AND HOMILY SOCIETIES, TRACT SOCIETIES, TRANSLATION SOCIETIES, SCHOOL SOCIETIES, MISSIONARY SOCIETIES; and it is not too much to say, that the gathering together of churchmen in *them* would contribute more effectually towards consolidating the strength of the Church, would operate more legitimately towards her expansion, and minister more surely towards the edification of her sons, than perhaps at the present moment any other means we could adopt. Why, then, should we decline, or even hesitate, to call for the support, more or less, of each of her sons? We cannot combine for the prosecution of a nobler or a better work than that in which the Societies subordinatedly, and the Church authoritatively, are engaged; and now that her "enemies compass her about," and she puts forth the importunate cry, *Come, and help*, we must not, we cannot, suffer her to call in vain. And seeing that her warfare is not carnal, but spiritual, and that her auxiliary forces are the Societies of her own appointment, we are directed at once to the spiritual weapons we should use, and the means we should employ, for the "defence of the Gospel." But, be it remembered, that, to act with effect, the Societies must act in *conjunction*; for "not one can fulfil even its own specific design without the simultaneous cooperation of others." And, for this reason, it is obviously better to *divide* the aggregate yearly

or half-yearly collections amongst the three Societies, than to collect successively for each Society in turn. By the former method, the continual connexion of each institution is kept up; whereas, by the latter, no connexion would be apparent. And as it is absolutely necessary that each Society should do its part towards the enlargement of the christian church, and the improvement of the christian character; so is it upon principle desirable, and therefore most satisfactory to a christian mind, that each man's *single offering* should be made contributory to the same great purposes, and which, in some degree or other, it would be, if applied in the way suggested. And let me add, that urgent as are the claims of national and other schools upon the bounty of the richer members of the Church, *their* claims, however pressing, ought by no means to be suffered to withdraw attention from the Societies above referred to; for as it is the business of the former to lay the *foundation* of the spiritual building, so is it likewise the no less important duty of the latter to rear the *superstructure*. And let us, moreover, remember, that neither the beginnings, nor yet the subsequent processes of christian education, can be expected to answer any really beneficial purpose, if the *means of grace*, which are dispensed only in the Church, be not also invariably had recourse to.

In conclusion, let me earnestly and affectionately entreat every member of the Church (especially those placed in influential stations), to weigh well the important bearing the SOCIETIES FOR BUILDING AND ENLARGING CHURCHES, PROMOTING CHRISTIAN KNOWLEDGE, AND PROPAGATING THE GOSPEL, have upon the peace and prosperity of our Zion, and how very intimately connected they are with her *internal* and *external* efficiency. To promote the objects of the Church by the agency of her Societies, let committees of them be everywhere formed, and collection sermons periodically preached. Thus a perpetual interest in their concerns will be kept up, and the harmonizing and constraining influence of our "solemn assemblies" be really made the most of. And because we think that we cannot accomplish all that we wish or know ought to be done, let us not foolishly omit *that* which it is in our power to do; but casting ourselves, by faith and prayer, upon the promises of God, let each man do what he can, and whilst we go on planting and watering, let us trust to Him to give the increase.

X.

EXTRACTS FROM THE NOTULÆ OF THE REV. S. ISAACSON, B.A.
RECTOR OF FRECKENAM. 1719.

MAXIMS.—2 Cor. cap. vii. v. 6, paraphrase.

Never may a man with such boldness and confidence become a petitioner unto God for comfort, as when he feeleth himself much deserted.

Where good duties are not done cheerfully, they can never be performed constantly; a destroyed heart must, of necessity, make a fainting and languishing body.

The main thing that makes some men unhappy is the excess of their happiness.

L. of C.

MONTHLY REGISTER.

REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THIS Society has again to congratulate its Members on a year of undiminished prosperity, during which it has continued to promote the great end of its institution, according to the means and opportunities with which it has been blessed.

The receipts during the past year have exceeded, by a small amount, those of the preceding, or of any former year. They have amounted to 80,542*l.* 17*s.* 8*d.*

The expenditure has amounted to 109,446*l.* 11*s.* 6*d.* Of this sum about 40,000*l.* has been paid for the purchase of Messrs. Rivington's stock, and in other investments on account of the Depository.

The result of the year's experience, with regard to the new method of conducting the Society's business, has been even more favourable than had been anticipated. The saving during the present year, as compared with the old method of conducting the Society's business, amounts to about 7,800*l.*; and, as compared with the reduced estimate made by Messrs. Rivington, the saving has been about 5,500*l.*

It is due to Messrs. Rivington to state, that the Committee do not by any means consider that profit to that amount accrued to them from their connexion with the Society. The alteration of the system has given advantages which they could not have had under the former method.

The total number of Books and Tracts circulated since the last Report, has amounted to TWO MILLIONS, TWO HUNDRED AND THIRTY-FIVE THOUSAND, SIX HUNDRED AND FOURTEEN. Of this number there were 187,715 Bibles and Testaments, and 192,444 Prayer-Books.

A return respecting the Society's Tracts, which had been moved for by the Rev. R. Harvey, at the October Meeting, was laid on the table at the General Meeting held on the 1st of November. By this it appeared, that,

since the first appointment of the Committee for the revision of Tracts, in 1813, the number of Tracts which have been added to the permanent Catalogue is 235; that the number of Tracts which have been suffered to remain out of print is 167; that, since the year 1833, no Tracts have been removed from the Society's Catalogue; and that 31 Tracts have, printed on the title-page, the words, "Adapted to the use of the Society."

A Report from the Standing Committee, respecting the Committee of General Literature and Education.—The Report stated, that the Standing Committee having reconsidered the arrangement which was agreed upon with Mr. J. W. Parker, by which he was required to pay to the Society the sum of 375*l.* per annum for twenty-five years, as a commutation for the rent of the publications of the Committee of General Literature and Education; and it having appeared to them that it will be more desirable for the Society to adopt a different scale of arrangement, by shortening the term of years, and increasing the earlier payments, they recommended that a scale of payments upon that principle, which had been acceded to by Mr. Parker, be adopted, and that the Standing Committee be empowered to carry it into effect.

Under the above arrangement, Mr. J. W. Parker has agreed to take upon himself the publication of the *Saturday Magazine*.

At the General Meeting in July, inquiry having been made by W. W. Hull, Esq. relative to the progress which had been made in the Bible Commentary, the Dean of Chichester, as one of the Referees, made a statement, the substance of which is as follows:—

"1. The work has now advanced to the end of the Gospel of St. Luke, and has been executed in a manner entirely satisfactory to the Bishops of London and Lincoln, the Episcopal

Referees, and also to the three other Referees, the Dean of Chichester, Dr. Dealtry, and Mr. Ogilvie; but, owing to the difficulty which the Editors have experienced in obtaining the assistance of other persons to execute parts of the work, its progress has not been so great as they had anticipated; nor can they expect to proceed more rapidly with the remainder. But, should the Society be satisfied with the character given of the Commentary, and be willing to wait for the completion of the Gospel of St. John and the Acts, the Editors will be happy to continue it, and look forward to its being completed as soon as the Practical Reflections, some portions of which have been submitted to the Referees, shall be in sufficient forwardness to be sent to the press.

"2. The editors are not receiving any income from the Society on account of the work; no payment having been made to them, as a portion of the salary originally fixed, since June, 1834; and this has been in accordance with their own expressed wish, as they were unwilling to be receiving remuneration for labours, the produce of which appeared to be small when measured by the number of chapters which have been commented upon."

It was then agreed, That the subject of the Bible Commentary be referred to the consideration of the Standing Committee.

The Report of the Foreign Translation Committee for the present year, was presented to the Board at the General Meeting in July.

The Committee, at the same time, presented to the Board the first fruits of their labours, consisting of the New Testament in Spanish, revised and corrected from the well-known version of Bishop Torres-Amat. This work, added to the edition of the Liturgy in Spanish, which is now completed, may contribute, under the Divine blessing, to promote the objects of the Society, not only in our own dependencies, but among the nations both of the Old and New World, who use that language.

The proceedings of the Committee with regard to the other branches of

their operations will be read with interest. They tend to increase the hope that the operations of the Society in diffusing the Word of God in foreign countries, and in making known the principles of the Church of England among foreign nations, may hereafter become much more extensive and beneficial than they have ever yet been.

This Report has been printed on a separate sheet, which may be had by the Members of the Society on application at the Office. It will also be found in the Appendix to the Report.

At the General Meeting in January, the following Report from the Standing Committee, which had been laid before the Meeting in December, was adopted by the Board. The attention of the Members is requested to the changes which have thus been made in the general rules of the Society.

"The Standing Committee beg to report to the Board, that their attention has been directed to the practical effect of the XVIIth Rule of the Society, by which Members are required to pay, at admission, a benefaction of One Guinea, in addition to a portion of the subscription for the current year. The Committee find that this Rule is often misunderstood, and becomes a source of inconvenience to the Members; and that, owing to the exemptions which are allowed in cases recommended by the Diocesan, and by the District Committees, more than one-half of the whole number of Members admitted within the last two years, were excused payment of the benefaction. They, therefore, think it advisable, that the benefaction should be abolished, and that each Member should be required to pay, at admission, a subscription of One Guinea for the current year. They consequently recommend that the XVIIth Rule stand thus:—

"That no person chosen to be a subscribing Member be entitled to act as such, till he shall have paid his subscription for the current year."

"They also recommend that the XVIIth Rule stand thus:—

"That a sum of not less than twenty pounds may be given at any one time, in lieu of future subscrip-

tions, or that the said sum of twenty pounds may be paid at different times within a period of four years."

"They also recommend that the XIXth Rule stand thus:—

"That parochial clergymen, with small incomes, having been elected Members of the Society, and specially recommended by the Diocesan, be exempt from the payment of annual subscriptions, and be considered as corresponding Members."

"They further beg to recommend, that the form of application for books in the XXIst Rule do stand as follows:—"I request the following books, on the terms of the Society, agreeably to Rule XXII."

"And, also, that in Rule XXIV. the words 'and returned by the booksellers to the Society's Office,' be omitted, as being inapplicable to the present mode of conducting the business of the Society."

At the General Meeting in March it was agreed, That an addition be made to the 22d Law, such as to show clearly that Members may order books, at *cost price*, for any purpose; and that, in future, that Law stand thus:—

"XXII. That Members be at liberty to apply for books, at *cost price*, for any purpose; but that no Member be at liberty to apply for books, on the terms of the Society, except for his own distribution, or for the use of charitable institutions, with which he is locally or parochially connected; and that a copy of this Rule be annexed to the printed form of application for books."

The following Report from the Standing Committee was read to the Board at the Meeting in July:—

"The Standing Committee having taken the prices of the Society's Books and Tracts into consideration, it was agreed to recommend to the Board,

"1. That for the present year such District Committees as wish to be

relieved from the necessity of keeping an account of the 'Differences,' be allowed the option of paying, in lieu of Differences, a donation of not less than 10 per cent. upon the Members' price, upon all books furnished to them by the Society; and that this recommendation shall apply to Foreign Committees.

"2. That union and other poor-houses be allowed to purchase Bibles and Common Prayer-Books at 10 per cent. less than the present cost price, and Books and Tracts from the permanent Catalogue at 25 per cent. less than that price.

"3. That any surplus, or profits, arising from the sale of the books only the Supplemental Catalogue, be appropriated to the purpose of making grants from that Catalogue."

These recommendations were adopted.

At the General Meeting in April, a letter was read from the Venerable Archdeacon Cambridge, one of the Treasurers of the Society, tendering his resignation of the Treasurership, on the ground of his advancing years, and the increase of labour which has arisen in the duties of that office.

At the Monthly Meeting of the Society, on the 2d of May, the Secretaries reported, that the Committee, after due consideration of the subject, and a communication with his Grace the President, now desired to recommend William Cotton, Esq., as a person in all respects well qualified to fill the vacant office. Whereupon it was agreed unanimously to adopt the recommendation of the Standing Committee.

Mr. Cotton was elected accordingly.

The remaining part of the Report, as connected with the East and West Indies, will be read with lively interest by every one who has the salvation of his fellow-creatures at heart.

POLITICAL RETROSPECT.

DOMESTIC.—The Canadian Question absorbs all others, at present. Parliament having re-assembled, it has been partially discussed, and a Bill brought in for suspending the Constitution of both Provinces. The Earl of Durham has been appointed with the most ample powers for the government of these two important Colonies in the mean time, and with directions for giving to them a new Constitution. As was to be expected, the *Ultra-Radicals* have completely cast off all regard for their former protégées, the Queen's Ministers; but having attempted, and failed, to rouse the sympathies of any portion of Englishmen in favour of the rebellion, cut but a sorry figure. As a very short time must decide the course intended to be pursued by Ministers, and about which they seem at present at their wit's end, it would be useless to speculate upon it. Chance, or the exigencies of the present hour, will, assuredly, shape their course, and not any regard for the real merits of the question, or any far-sighted plan of policy, and the good of the empire. The news from the Canadas is of great interest. In the Lower Province, the escape or capture of the principal leaders, and the dispersion of their followers, followed by scenes

of ravage and retaliation on the part of the volunteers among the royalists, seem to have effectually crushed the insurrection. In the Upper Province, one Mackenzie, who had made a dash for the seizure of Toronto, its capital, and been repulsed by the Governor at the head of volunteers alone, and, his followers dispersed, having himself escaped into the United States, has, with a number of men, taken possession of an island in the St. Lawrence, and is fortifying it, and issuing proclamations. The Government of the United States seem disposed to act fairly, and observe a strict neutrality; but the people there are not likely to pay attention to the orders of their Government, should their sympathies be once aroused in favour of the insurgents—a case not unlikely; and the consequences of which may be of the most serious importance.

The last few weeks have been rendered memorable by numerous, and almost coincident fires. The Royal Exchange of London, the Imperial Palace of St. Petersburg, the Italian Opera-house at Paris, and the splendid Church of the Augustines at Ghent, with numerous other adjoining buildings there, have all, at nearly the same time, become heaps of ruins.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

THE REV. GEORGE SALMON.—The friends of this gentleman, resident at Coleshill, are about to present him with a testimonial of their esteem, on the occasion of his leaving that town. This mark of their friendship comprises a silver pocket communion service, and an elegant bread-basket, richly chased and pierced. In the centre of the basket is the following inscription:—"This basket, together with a pocket communion service, was presented to the Rev. G. Salmon, by his grateful friends, at Coleshill, 1837."

REV. S. H. PEPPIN.—A subscription was lately entered into by the inhabitants of the town and neighbourhood of Colyton, for the purpose of presenting to the Rev. S. H. Peppin, late Curate of the parish, but now Vicar of Branscombe, some testimonial of their deep sense of the exemplary manner in which he discharged his pastoral duties, during the many years he has resided among them. A deputation

from the subscribers waited on the Rev. gentleman, and, in their names, presented him with an elegant silver tea-service, of the most chaste style of workmanship, the coffee-pot bearing a suitable inscription. The presentation was accompanied with an appropriate address.

REV. F. UPJOHN.—The inhabitants of Fenstanton and Hilton, in the county of Huntingdon, lately presented to the Rev. Francis Upjohn, Curate of those villages, upon his departure to undertake the duties of Gorleston, a beautiful silver inkstand, of the value of 35*l*. It renders this tribute of respect for the faithful discharge of his duties more valuable, that all classes and parties contributed towards it.

REV. C. T. JAMES.—We are pleased to observe, that the members of the Iden Provident Institution, near Rye, Sussex, have just presented to their late excellent secretary, the Rev. Charles T. James, M.A. of Exeter College, a superb testimonial, in acknowledgment of the great exertions he has used to promote the spiritual and temporal interests of the labouring classes in that vicinity.

GEORGE GIBSON, Esq.—A handsome monument, bearing the following inscription, which records the memory of private worth, and of public example, has lately been erected in the parish church of Crosby Ravensworth, in the county of Westmoreland. It appears that the life of Mr. Gibson had been devoted from his earliest days to the glory of his God and Saviour, and to the comfort and happiness of his fellow-creatures. Well then might we expect, that the loss of such a man would be a heartfelt and lasting sorrow to the neighbourhood in which he lived, and to whose benefit he had so constantly devoted the energies of his cultivated mind. Such a man, while living, received the benedictions of the poor, and now dead, receives their tears. To the aged—to all—his example enforces the precept, "Go and do thou likewise;" that, like him, should Heaven prolong their lives, they may be gathered as a ripe shock of corn into the garner of their God.

This monument

was erected by an approving public as a token
of respect to the memory of

GEORGE GIBSON, Gentleman,

late of Crosby Ravensworth; who passed his life
within his native valley, in the modest exercise
of every social and domestic virtue.

Youth profited by his precepts,
and old age grew better by his example.

The poor, the desolate, and the afflicted,
alike bemoaned his departure, and good men
looked upon his death as a public bereavement.

After religiously superintending the
reconstruction of this Church, and aiding with his
own skilful hand so excellent a work,
he died, as he had lived, meekly trusting
in the merits of his Redeemer,
full of christian hope and pious resignation,
on the 12th of October, 1835,
in the 81st year of his age.

CHURCH COMMISSION.

Draft of a Fifth Report (as amended, to 6th March 1837).

WE, your Majesty's Commissioners, appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, having carefully reviewed such of the recommendations contained in our former Reports as have not yet received the sanction of the Legislature, and having attentively considered the various observations upon them which have been communicated to us from different quarters; now humbly offer to your Majesty this our FIFTH REPORT.

CATHEDRAL AND COLLEGIATE CHURCHES.

We have received memorials from many of the Chapters, a list of which we annex. In several of these memorials objections are urged against our recom-

recommendations in general, as affecting Cathedral and Collegiate Churches, wholesome of them press for the abandonment, or modification, of particular propositions.

After having given our best attention to all these suggestions, we have not, except in certain cases, which we will proceed to notice, thought them supported by reasons outweighing those on which we founded our former recommendations to your Majesty.

There is one point respecting which, we regret to observe, that great dissatisfaction is expressed in most of these memorials. We allude to our proposition for limiting the description of persons capable of being presented to benefices in the patronage of Chapters, and providing that, when no member of a Chapter, or person immediately connected with it, should be found ready and qualified to accept a vacant benefice in its gift, the right of presenting to such benefice should, for that term, lapse to the diocesan; to be exercised only in favour of some deserving clergyman who should have served in the diocese, either as incumbent or curate, for not less than five years.

We are still of opinion that the proposed plan will be beneficial to the interests of the Church by improving the condition of the minor canons, and by placing additional means of rewarding laborious clergymen in the hands of those who have the best opportunities of appreciating their services as parochial ministers; while it will leave to every Dean and Chapter the choice of all the livings in their gift for themselves, and for every clergyman connected with the service of the cathedral.

Although we retain our opinion in favour of the measure itself, the time of carrying the alteration into effect may be open to further consideration. We were aware that, in this respect, our former recommendation deviated, in some degree, from the principle of preserving existing rights, but we found no alternative open to us, supposing this plan to be adopted, except either to bring it into immediate operation or to postpone it, in each Chapter, until all the present members of such Chapter should be removed. The sacrifice, which would have been made on the part of the Chapters, appeared to us to be so greatly outweighed by the advantages which were contemplated in the proposed change, that we deemed it inexpedient to defer it to a remote period. Finding, however, the degree of dissatisfaction which has arisen, we think it advisable to revert to the principle above stated, and to recommend that the plan, which we propose, shall not come into operation, in any Chapter, until after the expiration of the interest of every existing member.

The effect of the modified proposition, which we now offer, will be, that while the Crown and the Bishops will immediately relinquish their right of patronage, with respect to the preferments which it is proposed to suppress, the existing members of the Chapter will, during their incumbency, retain theirs with respect to the benefices, the advowsons of which belong to them in their corporate character; and in some Chapters they will enjoy, as the numbers of the canons shall be reduced, an increase of patronage proportionate to that reduction.

Another amendment of this proposition has been suggested to us by the warden and senate of the University of Durham; namely, that on the same grounds on which other Chapters are to have the right of presenting to livings in their gift the masters of grammar-schools attached to their respective churches, the Chapter of Durham should be allowed to present to any of their benefices any professor or other teacher of the University of Durham, who shall have been five years in holy orders, and shall have filled his professorship for an equal period. This appears to us to be reasonable; and further, that the same Chapter should be allowed to present deserving clergymen who have been educated at that University, and are licentiates or graduates in theology therein.

A memorial has also been presented to us, numerously signed by priests and deacons residing in the University of Oxford, suggesting that time spent at the Universities in theological studies or tuition, should be allowed as a qualification for holding any Chapter living which may be at the disposal of a Bishop under the terms of the proposition last referred to, instead of parochial service in the particular diocese.

To this suggestion we cannot accede, consistently with the principle upon which our recommendation proceeded; namely, that the Bishop should have additional means of rewarding those who have laboured meritoriously within his own diocese.

Upon the principle of respect to existing rights, we propose also to modify our recommendation, for vesting in the Bishop the direct appointment of residentiaries, wherever they have heretofore been elected by the Chapter, out of the existing prebendaries nominated by the Bishop, by deferring the operation of the measure so long as any one of the present members of the Chapter shall remain, or until there shall be a failure of persons qualified to be so elected.

We propose, also, that wherever, according to our former proposition, it may be deemed expedient to divide any benefice in the patronage of a Chapter, the apportionment of the income shall not take place without the consent of the Chapter, so long as any one of the present members thereof shall remain.

Objections have been made to our proposition, respecting the alteration of the statutes of the several Chapters in certain particulars, on the ground that we have not required that the consent of the Chapter should in every case be first given.

It will be observed, that our proposition extended only to cases in which some alteration will be indispensably necessary, in order to render the statutes consistent with the altered constitution and duties of the Chapters. It was moreover provided, that the new statutes should not take effect until they should have been submitted to the Ecclesiastical Commissioners, and should have received the sanction of your Majesty in Council. We certainly did not intend that the proposed power, guarded as it was, should ever be exercised except upon communication with each Chapter respecting its own case; indeed, we thought it probable that in every instance the first motion for an alteration would proceed from the Chapter itself, when it should, from the gradual decrease in the number of its body, feel the inapplicability of the existing statutes. We have, however, no difficulty in altering our recommendation, so as to remove this ground of complaint.

Another point upon which anxiety has been expressed, is the disposal of such residence houses, in the precincts of the respective Cathedral and Collegiate Churches, as may no longer be required, and the distribution and appropriation of those which may be retained.

The situation and circumstances of these houses in the several cities and towns, differ so greatly from each other, that it is very difficult to prescribe any rule which will be applicable to all cases. We conceive that a discretionary power might be safely confided, in such a matter, to your Majesty in Council, on the recommendation of the Ecclesiastical Commissioners. It could scarcely be anticipated, that such power would be exercised to sanction the disposal or appropriation of any house within a college or cathedral precinct, in any mode which would be offensive to the remaining members of the body. We are, however, prepared to recommend that these houses should be disposed of, according to a plan to be proposed by the Chapter to which they belong, and approved of by their visitor and by the Ecclesiastical Commissioners.

It was stated, or rather assumed, in our Second Report, that the Dean and the individual prebendaries of Durham possessed estates separate from those belonging to the Chapter collectively. Upon further investigation, it appears that this supposition was incorrect, and that certain lands and tithes, which are popularly known as the separate estates of the dean and the respective prebendaries, really belong to the corporate body, but are assigned, by virtue of certain statutes, respectively to individual members, and enjoyed by each of them, in severalty, during his incumbency. The income arising from each of these estates is considerable, but their relative values greatly differ; from whence arises great inequality in the value of the several stalls. In conformity with the principle adopted by us with reference to the separate estates of dignitaries in other cathedrals, we recommend that the statutes of the cathedral church of Durham, "*De stipendio Decani et Canonicorum*," and "*De Terris Decano et Canonicis ad augmentum residentiarum suarum assignatis*," be repealed, as to all deans, prebendaries or canons, to be hereafter appointed. The effect of this will be, that such of the proceeds of these estates as belong to the suppressed canonries will fall into the general fund for the improvement of small livings; and that the residue will, as vacancies shall occur among the remaining canonries, be available towards carrying into effect our recommendation respecting the University of Durham.

We are also informed, that in the Chapter of St. Paul's, in London, an ancient usage prevails, whereby the Dean, independently of his share of the corporate

revenues, enjoys the whole of the rents and profits arising from a manor and rectory in Hertfordshire, and from certain houses in London, although the estates themselves continue part of the corporate property of the Chapter. We recommend that this practice be discontinued in the case of future deans; and that the same rule be extended to every Chapter in which any similar usage may prevail; except in a few cases, in which individual members are allowed to enjoy a small portion of land adjacent to their respective houses for their domestic accommodation.

As it appears that the prebend in the Cathedral Church of Exeter, which in our Third Report we assumed to be annexed to the bishopric, is, in point of fact, residuary, and is held *in commendam*, (having been so held by the successive bishops for more than a century,) we think it most consistent with our general arrangements that this prebend should be suppressed, on the expiration of the present *commendam*, which will be the effect of one of our propositions; and that the deficiency of income, thereby occasioned, should be made good to future bishops out of the fund which will be in the hands of the Ecclesiastical Commissioners, arising from the better endowed sees.

Some objections have been raised to our proposition for dissolving the colleges of minor canons, priest-vicars or vicars-choral; but coupled as this measure is with a recommendation for securing to the present holders a provision fully equal to what they now possess, and to all hereafter appointed an adequate and certain income, we are satisfied, upon full consideration, that its adoption will be decidedly for the benefit of this useful class of cathedral officers, as well as conducive to the better ordering of the choral service. As it is difficult at once to determine at what time this measure can be effected with justice to the existing members of the respective bodies, we are of opinion that a discretion should be left with your Majesty in Council, upon the recommendation of the Ecclesiastical Commissioners, as to the time when the dissolution shall take place in each case. We also recommend that provision should be made for any lay clerks who may be members of these corporations. We further propose that the number of minor canons shall hereafter be not more than six nor less than two.

In order to prevent misapprehension, it may be proper to notice, that the duties which are performed in other cathedral churches by minor canons are, in that of Christchurch, in Oxford, performed by chaplains, differing in many material respects, both as to the tenure and duties of their office, from minor canons elsewhere. None of our recommendations, therefore, with regard to minor canons, are to be considered as extending to these officers.

As the propositions appended to our last Report require alteration in the respects above mentioned, and in a few others arising out of intervening events, we think it right to submit the whole to your Majesty in their altered form.

PROPOSITIONS.

1. That the Chapter of each cathedral church in England, except Christchurch, in Oxford,—of the Collegiate Church of St. Peter, Westminster,—and of your Majesty's Royal Free Chapel of St. George, in Windsor,—consist hereafter of a dean and four canons only.

2. That the Chapter of Christchurch, in Oxford, consist hereafter of a dean and six canons only.

3. That in the said Chapter of Christchurch, the canonry which shall first become vacant, not being one of the two canonries which are respectively annexed to Regius Professorships in the University of Oxford, be permanently annexed to the Lady Margaret's professorship of Divinity in that University; and that the two next canonries which shall become vacant, not being either of the three canonries already specified, be suppressed.

4. That upon the Lady Margaret's Professor succeeding to such canonry of Christchurch, the canonry of Worcester, now annexed to his professorship, become vacant.

5. That the rectory of the parish of St. Margaret in the city of Westminster, and one of the prebendal houses belonging to the Chapter of the said Collegiate Church of St. Peter, Westminster, be permanently annexed to the prebend in the said collegiate church, now held by Henry Hart Milman, Clerk, Master of Arts; and that such house be the house of residence belonging to the benefice; and that the said rectory be in the patronage of your Majesty.

6. That the share of the revenues of the said Chapter which would be payable to the holder of such prebend be subdivided into 12 equal parts; that seven of such parts be paid to the prebendary or canon, and that the other five parts be applied towards providing a house or houses of residence for the minister or ministers of one or more district churches in the said parish, and for endowing such minister or ministers, and the minister of Broadway Chapel, in the said parish, in such proportions as the Ecclesiastical Commissioners for England shall recommend, and your Majesty in Council shall approve.

7. That the rectory of the parish of St. John, in the same city, be permanently annexed to the prebend in the said last-mentioned collegiate church, now held by John Jennings, Clerk, Master of Arts; and that the same rectory be in the patronage of your Majesty.

8. That the share of the revenues of the said Chapter which would be payable to the holder of such last-mentioned prebend be subdivided into 12 equal parts; that seven of such parts be paid to the prebendary or canon, and that the other five parts be applied towards providing a house or houses of residence for the minister or ministers of one or more district churches in the said parish of St. John, and for endowing such minister or ministers, in such proportions as the Ecclesiastical Commissioners for England shall recommend, and your Majesty in Council shall approve.

9. That the said parishes of St. Margaret and St. John become a part of the province of Canterbury, of the diocese of London, and of the archdeaconry of Middlesex; and that the said parishes, and the rectors and other ministers and officers thereof respectively, be subject, in ecclesiastical matters, to the jurisdiction of the Archdeacon of Middlesex, the Bishop of London, and the Archbishop of Canterbury respectively, in the same manner as other parishes in the said archdeaconry, diocese, and province are respectively subject thereto; and that all other ecclesiastical jurisdiction hitherto exercised in the said parishes, or either of them, entirely cease and determine.

10. That in the Cathedral Church of Canterbury, the prebend which is now vacant, and the prebend or canonry which shall next become vacant, be suppressed; that the then next vacancy be filled up; that the two prebends or canonries which shall next thereafter become vacant be suppressed, and the then next succeeding vacancy filled up, and so on, in like manner, until there shall be four canons only: that the first appointment under this rule be made by your Majesty, and the second by the Archbishop of Canterbury, and that thereafter the said Archbishop appoint a canon upon the occurrence of every fourth vacancy which is to be filled up.

11. That in the Cathedral Churches of Durham, Ely, Exeter, Winchester and Worcester, respectively, the two prebends, or canonries, which shall first become vacant, be suppressed, and the next vacancy which shall occur, filled up; and that this rule be acted upon, until there shall be four canons only; but that in the Cathedral Church of Durham, notwithstanding this rule as to the order in which the number of canons is to be reduced, Henry Jenkyns, Clerk, Professor of Greek in the University of Durham, be appointed to the prebend or canonry designed for him by the late William Bishop of Durham, and now held by Richard Prosser, Doctor of Divinity, when it shall become vacant; and whenever a vacancy shall occur in the prebend or canonry, which is, by Act of Parliament, annexed for the future to the archdeaconry of Durham, such vacancy be filled up.

12. That in the said Collegiate Church of St. Peter, Westminster, the two prebends or canonries, which are now vacant, be suppressed; that the next vacancy which shall occur be filled up, the two prebends or canonries which shall then next become vacant suppressed, and the then next succeeding vacancy filled up; and so on, in like manner, until there shall be four canons only.

13. That in your Majesty's said Royal Free Chapel of St. George, in Windsor, the canonry which is now vacant, and the canonry which shall next become vacant, be suppressed; that the then next vacancy be filled up; that the two canonries which shall next thereafter become vacant, be suppressed, and the then next succeeding vacancy filled up; and so on, in like manner, until there shall be four canons only.

14. That in the Cathedral Churches of Bristol, Chester, Gloucester, Norwich, Rochester, Salisbury, Wells and Ripon, the canonry or residentiary prebend which shall first become vacant be suppressed; that the next vacancy be filled up, and that the canonry or residentiary prebend which shall then next become vacant be

suppressed; and that the sub-deanery of Ripon be also suppressed when it shall become vacant.

15. That in the Cathedral Church of Peterborough, the prebend which is now vacant be suppressed; that the then next vacancy which shall occur be filled up; and that the prebend or canonry which shall then next become vacant be suppressed.

16. That in the Cathedral Church of Hereford, the present lecturer succeed to the first vacant canonry or residentiary prebend, unless it happen to be the Bishop's prebend, and in that case to the next vacant canonry or residentiary prebend; and that the first canonry or residentiary prebend which shall afterwards become vacant be suppressed.

17. That in the Cathedral Church of Lichfield, the residentiaryship now held by the rector of St. Philip's Church, in Birmingham, be suppressed upon the first vacancy thereof, and that the first of the other residentiaryships which shall become vacant be also suppressed.

18. That the rule herein contained respecting the order in which the number of canonries is, in each case, to be reduced, shall not affect or apply to either of the prebends or canonries in the Collegiate Church of St. Peter, Westminster, to which the rectories of St. Margaret and St. John, Westminster, are to be respectively annexed; or the prebend or canonry in the Cathedral Church of Gloucester, which is annexed to the mastership of Pembroke College, in Oxford; or either of the prebends or canonries in the Cathedral Church of Rochester, which are respectively annexed to the Provostship of Oriel College, in Oxford, and to the archdeaconry of Rochester; or the prebend or canonry in the Cathedral Church of Norwich, which is annexed to the mastership of Catherine Hall, in Cambridge; or any canonry, in any cathedral or collegiate church, which shall hereafter be permanently annexed to any archdeaconry, or united with any parochial charge.

19. That in all Cathedral or Collegiate Churches, in which the deans have heretofore been elected by the Chapter, all the deaneries be, in future, in the direct patronage of your Majesty; and that the three existing canonries in the Cathedral Church of St. Paul, in London, be also in the direct patronage of your Majesty.

20. That in the Cathedral Church of York, so soon as a vacancy shall occur in the deanery, and that in the Cathedral Churches of Chichester, Exeter, Salisbury and Wells, so soon as every person who was a member of the Chapter on the 13th day of August, 1836, shall cease to be a member, or (if it shall first happen) so soon as there shall be a failure of persons eligible to canonries or residentiaryships in the said respective Chapters according to the laws and customs then in force, all the canonries be in the direct patronage of the bishops of the respective sees; and that the same rule be in force in the Cathedral Church of Hereford so soon as either of the said events shall happen, and the person last elected lecturer in the said Chapter shall have succeeded to a canonry.

21. That in the Cathedral Church of Ripon the canons be appointed by the Bishop of Ripon for the time being, and not by the Archbishop of York, and without any nomination by the Dean and Chapter; and that the Bishop of Ripon for the time being be visitor of the said Dean and Chapter, instead of the said Archbishop.

22. That in the Cathedral Churches of St. Paul, in London, and of Lincoln respectively, a fourth canonry be founded, and that such new canonries be annexed to archdeaconries in the dioceses of London and Lincoln respectively, as hereinafter provided.

23. That in all Chapters wherein there exist any statutes or customs for assigning to the dean, or to the canons or prebendaries, certain houses, lands, tithes, and hereditaments, in addition to their shares of the corporate revenues, or for appropriating separately to any of them during their incumbency the proceeds of certain houses, lands, tithes, and hereditaments, part of the corporate property of the Chapter, all such statutes and customs be, as to all future deans and canons, repealed and annulled; excepting as to any small portion of land adjacent to any residentiary house, and enjoyed by the canon in possession of such house for his domestic accommodation.

24. That the incomes, from whatever source arising, belonging to all suppressed canonries or residentiary prebends, be, except as herein specified, immediately

upon such suppression, paid, and continue thereafter to be paid, to the Ecclesiastical Commissioners for England.

25. That in the Cathedral Churches of Chester, Lichfield, and Ripon, the shares of the corporate revenues belonging to the suppressed canonries and residentiary prebends respectively fall into the divisible corporate revenues of the respective Chapters.

26. That, subject to the reservation of existing rights hereinafter specified, all lands, tithes, or other endowments belonging to, or now or heretofore possessed or enjoyed by, deans and canons, or residentiary prebendaries, separately from and in addition to their shares of the corporate revenues of the respective Chapters, excepting any such small portion of land so enjoyed as aforesaid, be vested in the Ecclesiastical Commissioners for England.

27. That such part of the separate endowments of the Dean and Canons of the Cathedral Churches of York and Lichfield as may be determined upon be vested in the respective Chapters, and become part of the corporate property.

28. That each of the deans hereafter to be appointed, of the cathedral churches on the old foundation, the Dean of Ripon, and the Dean of your Majesty's Royal Free Chapel of St. George, in Windsor, shall, so soon as may be consistent with the existing rights, receive a double share of the divisible corporate revenues; and that, until the time when the several Chapters shall be entirely composed of Deans and Canons appointed subject to these recommendations, such revenues be so apportioned as to afford just shares thereof to the new members of each Chapter respectively.

29. That upon the first vacancy in the Deanery of Windsor, the Rectory of Hasleley be severed from the Deanery, and revert to the patronage of the Dean and Chapter of Windsor.

30. That in the Cathedral Church of St. Asaph, the Chapter consist hereafter of a Dean and two Canons, and that the said Canons have the cure of souls within the parish of St. Asaph; that upon the first vacancy in the Deanery of the said church, so much of the separate estates and endowments thereof as shall be determined on, be applied to make a competent provision for the Vicarage of Henllan; that the remainder thereof continue annexed to the Deanery; and that the whole of the divisible corporate revenues of the Chapter be equally shared by the two Canons.

31. That in the Cathedral Church of Bangor, the Chapter consist hereafter of a Dean and two Canons, and that the Canons perform the same duties, both in the said church and in the parish of Bangor, as are now performed by the Priest Vicars of the said church; that the endowments belonging to the Prebend of Penmynydd be annexed to the Deanery of Bangor; and that such portion of the tithes now belonging to the said Deanery as shall be determined upon be applied to the augmentation of the vicarages or perpetual curacies of parishes in which they respectively accrue, and that the remainder thereof continue annexed to the Deanery.

32. That the Deaneries of St. Asaph and Bangor be united to the Archdeacons of St. Asaph and Bangor respectively; and that the Archdeaconry of Merioneth be endowed with the property belonging to one of the Prebends in the Cathedral Church of Bangor, hereafter to be fixed upon.

33. That in the Cathedral Church of St. David, the Chapter consist hereafter of a precentor and two canons, and that the canons be charged with the cure of souls in the parish of St. David; that the divisible corporate revenues be divided into twenty-four parts; that ten of such parts be assigned to the precentor, and five to each canon; and that the remaining four parts be paid as an endowment to the Archdeacon of Cardigan.

34. That in the Cathedral Church of Llandaff, the Chapter consist hereafter of an archdeacon and two canons, and that the canons be charged with the cure of souls in the parishes of Llandaff and Whitechurch respectively; and that, after paying to the Bishop of Llandaff one-seventh part (being his present share) of the divisible corporate revenues, the remainder thereof be divided among the three members of the Chapter, in the proportions of one-half to the archdeacon, and one-quarter to each of the canons.

35. That until the Chapters of the several cathedral and collegiate churches shall be reduced to their proposed future number of members respectively, every canonry or residentiary prebend which shall become vacant be suppressed, except as hereinbefore specified.

36. That the whole of the endowments belonging to one of the prebends in the Collegiate Church of Brecon, hereafter to be fixed upon, be, upon the vacancy of such prebend, annexed to the Archdeaconry of Brecon.

37. That all the remaining property, of what kind soever, belonging to the canonries, prebends, dignities, and offices in the Cathedral Churches of St. Asaph, Bangor, St. David, and Llandaff, and in the Collegiate Church of Brecon, as well those which are now vacant as those which shall hereafter become vacant, be vested in the Ecclesiastical Commissioners for England, to be from time to time applied to the improvement of poor benefices in the Principality of Wales, unless it be deemed fit to transfer any part thereof to the College of St. David, at Lampeter, in exchange for any benefices, with cure of souls, which are now connected with that establishment, and that power be given to make such transfer.

38. That no new appointment be made to the Deanery of Wolverhampton, nor to any prebend, dignity, or office, not residentiary, in any cathedral or collegiate church.

39. That, subject to the reservation of existing rights hereinafter specified, all the lands, tithes, and other endowments, of whatever kind, belonging or attached to the said last-mentioned deanery, prebends, dignities, and offices, as well those which are now vacant as those which shall hereafter become vacant, be, except as herein specified, vested in the Ecclesiastical Commissioners for England.

40. That so much of the lands or tithes belonging or attached to the Prebend of Sawley, in the Cathedral Church of Lichfield, as shall be determined on, be vested in and enjoyed by the rector of St. Philip's Church, in Birmingham, and his successors, rectors thereof, for ever.

41. That the endowments, of whatever kind, belonging to the Collegiate Churches of Wolverhampton, Heytesbury, and Middleham, be applied to the purpose of making a better provision for the cure of souls in the districts or places with which those churches are respectively connected.

42. That in the Collegiate Church of Southwell the prebendaries be, as vacancies occur, reduced to one; that upon the death or removal of the last of the existing prebendaries, the Archdeacon of Nottingham become the sole canon, and also rector of the parish of Southwell, and that the Rectory of Southwell be annexed to the Archdeaconry of Nottingham; that the said rector be empowered and required to appoint two assistant ministers, and that the first of such ministers be paid an annual income of 300*l.*, and the second an annual income of 200*l.*; that the Vicar of Southwell holding the vicarage at the time of such annexation as aforesaid, become the first of such assistant ministers; that after such portion of the divisible revenues of the said Collegiate Church of Southwell shall have been applied as shall be necessary for carrying fully into effect the foregoing objects, the remainder thereof be paid to the Ecclesiastical Commissioners for England; and that all vicars-choral hereafter to be appointed in that church, hold their offices subject to these regulations.

43. That so much of the property belonging to the Collegiate Church of Wimborne Minster, as shall upon due inquiry be found legally applicable to that object, be applied to the purpose of making a better provision for the spiritual care of the parish of Wimborne Minster.

44. That provision be made out of the fund arising from the suppressed canonries and residentiary prebends, in the respective cathedral and collegiate churches, for the performance of such duties therein, as may require to be so provided for, in consequence of the diminution in the number of canons, while that change is in progress.

45. That measures be taken by the Ecclesiastical Commissioners for England for the disposal of such residence houses in the precincts of the respective cathedral and collegiate churches as may no longer be required, and for the distribution and appropriation of those which may be retained; and that for these purposes plans be from time to time prepared by each Chapter, and when approved by the Visitor, be laid before the said Commissioners for their confirmation.

46. That power be given to unite such of the better endowed canonries which will remain in the Chapters of the several cathedral and collegiate churches as may be deemed properly available for the purpose, with the parochial charge of populous districts, within the dioceses in which such churches shall be respectively situate.

47. That such arrangements be made with respect to the Deanery and Canonries in the Cathedral Church of Durham, and their revenues, as, upon due inquiry and consideration of the Act of Parliament for founding the University of Durham, and of the engagements subsequently entered into by the late Bishop

and the Dean and Chapter of Durham, shall be determined on, with a view to maintaining the said university in a state of respectability and efficiency; due regard being had to the just claims of any existing officer of the said university.

48. That the Deans and Chapters of the several cathedral and collegiate churches do, from time to time, upon being required by their visitors, propose to them such alterations in their existing statutes and rules, as shall make them consistent with the altered constitution and duties of the Chapters respectively; and that in default of their complying with such requisition, the visitors be, in all cases, at liberty to make such alterations; but that no such alteration take effect until it shall have been submitted to the Ecclesiastical Commissioners for England, and shall have received the sanction of your Majesty in Council, which sanction shall not be given to any alteration made by a visitor alone, unless the said Commissioners shall have communicated a draft of the proposed alteration to the Chapter to be effected thereby, and shall have laid before your Majesty in Council such remarks as may within three months have been made thereon by such Chapter.

49. That the several corporations or colleges of vicars-choral, priest-vicars, or minor canons, be dissolved at such times respectively, and that their endowments be dealt with in such manner as shall be determined on, with a view to the efficient performance of the cathedral service, and to the improvement of the annual incomes of the existing members, so as to secure to each of them a provision at least equivalent to that which he now possesses; and saving also the present rights of any lay vicar who may be a member of any such corporation; and that plans for carrying this alteration into effect, and for the efficient performance of the choral service for the future, be prepared by the Deans and Chapters of the respective cathedral churches in which such corporations or colleges exist, and after approval by their visitors, be laid before the Ecclesiastical Commissioners for England; and that the benefices belonging to any of the said last-mentioned corporations and colleges, be, upon the dissolution of such corporations or colleges, respectively vested in the Chapters of their respective churches; to be by them conferred in the first instance, upon minor canons, subject to the regulations and restrictions hereinafter specified.

50. That all persons holding the office of vicar-choral, priest-vicar, or minor canon, in any cathedral or collegiate church, be hereafter styled minor canons; and that the right of appointing them be, in all cases, vested in the respective Chapters; that their number, in each cathedral or collegiate church, be not more than six, nor less than two; and that the stipend of each minor canon, hereafter to be appointed, be not less than 150*l.* per annum.

51. That no minor canon, hereafter to be appointed, in any cathedral or collegiate church, be allowed to take and hold, together with his minor canonry, any benefice, unless such benefice be within the limits of the city wherein such church is situate, or within the liberties thereof.

52. That no minor canon, hereafter to be appointed, be qualified to take any benefice in the patronage of a Chapter, beyond such limits and liberties, until he shall have actually served as minor canon for five years at the least; and that within one year after the acceptance of any such benefice, by any minor canon, he vacate his minor canonry.

53. That the propositions respecting minor canons do not affect the chaplains of Christchurch in Oxford.

54. That, subject to the reservation of existing rights hereinafter specified, upon the vacancy of any benefice in the patronage of the Chapter of any cathedral or collegiate church, the Dean and Chapter present thereto either one of their own body, or a minor canon, subject to such regulations as aforesaid; or a spiritual person, who shall have served for five years at the least as master of the grammar school, if any attached to such cathedral or collegiate church, or who, in respect to the patronage of the Chapter of Durham, shall have served for the like term, as a professor, reader, lecturer, or tutor, in the University of Durham, or who shall have been educated at that University, and shall be a licentiate or graduate in theology therein; and every such schoolmaster, professor, reader, lecturer, or tutor so presented, shall, within one year thereafter, vacate his office; and that if neither a member of the Chapter, nor a minor canon, nor such schoolmaster, professor, reader, lecturer, tutor, licentiate, or graduate as aforesaid, be presented within three calendar months from the time of the vacancy, the bishop of the diocese in which the benefice is situate do, within the

next three calendar months, collate or license thereto a spiritual person, who shall have actually served within such diocese, as curate or incumbent, for five years at the least; and, that if no such collation or license be granted within such time, the right of presentation, for that turn, lapse to the archbishop of the province; but that nothing herein contained affect the patronage possessed by the said Chapter of Christchurch.

55. That, subject to the like reservation of existing rights, the patronage of all benefices, except rectories without cure of souls, possessed by deans and other individual members of Chapters, in right of any separate estates held by them as such members, or possessed by prebendaries, dignitaries, or officers not residentiary, as such, be transferred to the bishops of the dioceses in which the benefices shall be respectively situate; except in the case of the collegiate church of Southwell; and that the benefices in the patronage of the prebendaries thereof be transferred, as the prebends fall in respectively, partly to the Bishop of Ripon, and partly to the Bishop of Manchester, when the latter see shall have been created, in such proportion as shall be determined on.

56. That all ecclesiastical rectories without cure of souls, in the patronage of the Crown or of any ecclesiastical corporation, aggregate or sole, where there shall be a vicar endowed, or a perpetual curate, as well those which are now vacant as those which shall hereafter become vacant, be suppressed; and that thereupon the lands, tithes, and other endowments, of whatever kind, belonging thereto, respectively be vested in the Ecclesiastical Commissioners for England; and all patronage belonging to the incumbents of such rectories respectively, transferred to the respective patrons thereof.

57. That the Bishops of London and Lincoln be empowered to appoint one of the archdeacons of their respective dioceses to succeed to the new canonry in the Chapter of St. Paul's and of Lincoln respectively, and that such canonries be annexed to such archdeacons respectively; subject to such regulations, before any vacancy shall occur among the existing members of the said Chapters respectively, as may be determined on; and that upon the occurrence of any such vacancy, provision be made for such archdeacon, and, if it be deemed fit, for one other of the archdeacons in each of the said dioceses, by the application of a portion of the income of such canonry.

58. That the prebend or canonry in the Cathedral Church of Rochester, which is now annexed to the archdeaconry of Rochester, be annexed to the new archdeaconry of Maidstone.

59. That archdeacons, not otherwise competently endowed, be provided for respectively, by the annexation, wherever it may be practicable, either of an entire canonry, or of a canonry charged with the payment of such portion of its income as shall be determined on towards providing for another archdeacon in the same diocese, or of such last-mentioned portion of the income of a canonry, or until such arrangements can be made, and in cases where it may be necessary, by augmentation, out of the fund, in the hands of the Ecclesiastical Commissioners for England, accruing from the suppression of cathedral dignities or offices, or of sinecure rectories; provided that no such augmentation be made out of the said fund as shall raise the annual income of any archdeaconry, so augmented, to an amount exceeding 200*l*.

60. That no person be hereafter capable of receiving the appointment of dean, precentor, archdeacon, or canon, until he shall have been six years complete in priest's orders.

61. That, with respect to benefices which are annexed, by Act of Parliament or otherwise, to the headships of colleges in the Universities of Oxford and Cambridge, power be given to sanction, with the consent of the respective colleges, the sale of the advowsons of such benefices, and the investment of the proceeds in proper securities, and the payment of the interest thereof to the respective heads of the colleges for the time being; and that upon the completion of the respective arrangements, the present incumbents be permitted, on resigning their respective benefices, to receive the interest of the proceeds arising from such sales respectively; and that power be given to the colleges themselves to purchase such advowsons.

62. That power be given to sanction, with the consent of the University of Cambridge, the sale of the advowson of the benefice annexed to the Regius Professorship of Divinity in that University, and the investment of the proceeds of such sale in proper securities, and the payment of the interest thereof, to the Regius Professor of

Divinity for the time being; and that upon the completion of this arrangement the present incumbent be permitted, on resigning the said benefice, to receive such interest.

63. That wherever any benefice with cure of souls is held together with any sinecure preferment in the patronage of any college in either of the Universities, or of any private patron, the revenues of which latter preferment form a part of the income of the present incumbent of such benefice, power be given, with the consents of the respective patrons, permanently to annex such preferment to such benefice.

64. That in those parishes in which both the profits and the spiritual charge are divided between two or more incumbents, each having a mediety or portion of the benefice, power be given to sanction any plan laid before the Ecclesiastical Commissioners for England, by the bishop of the diocese, with the consent of the patron or patrons, for constituting any of such portions separate benefices; or for consolidating two or more of such portions into one benefice, to be held by one incumbent; or for making such other arrangements as may promote the efficient discharge of pastoral duties in such parishes.

65. That, with an especial view to the better care of populous parishes, power be given to sanction any arrangement for the purpose of improving the value or making a better provision for the spiritual duties of ill-endowed parishes or districts, by means of such exchange of advowsons, or of such other alterations in the exercise of patronage as may be agreed upon by patrons; with the consent of the bishop in every such case, and where a bishop is himself one of the patrons, with the consent of the archbishop.

66. That power be also given to sanction any apportionment of the income of two benefices belonging to the same patron, or the income of one benefice having more than one church or chapel, between the incumbents or ministers of such benefices, churches, or chapels; but that this power be not exercised with respect to benefices in lay patronage without the consents of the respective patrons; nor, in any case, without the consent of the bishop of the diocese, except where the bishop himself is patron, and that in that case the consent of the archbishop be required.

67. That none of these propositions respecting the division of corporate property, the severance of separate property, or the exercise of patronage in respect of separate property, affect any dean, archdeacon, canon, prebendary, dignitary, or officer, (except the said Henry Hart Milman and John Jennings) who shall be in possession at the time of passing any Act of Parliament for carrying these propositions into effect; but that every such dean, archdeacon, canon, prebendary, dignitary, and officer thereafter appointed, be subject to such regulations as shall be made in pursuance of such Act; and that the proposition respecting the qualification of persons to be presented to benefices, and the apportionment of the income of any benefice in the patronage of any Chapter, do not affect such Chapter so long as any person who was a member thereof on the 13th day of August, 1836, shall continue such member.

68. That the Ecclesiastical Commissioners for England, from time to time, as they shall think necessary, cause to be amended the valuation of the revenues of the bishoprics, cathedrals, collegiate churches, ecclesiastical corporations aggregate and sole, and benefices, in England and Wales, which was made and estimated according to the Returns made to the Commissioners appointed by your Majesty to inquire into the Revenues and Patronage of the Established Church in England and Wales, and specified in the Report made by the said last-mentioned Commissioners, bearing date the 16th day of June, 1835; and that when any such amended valuation shall be completed, the same be printed by your Majesty's printer, and be received as evidence of the value of every dignity, office, or benefice therein mentioned.

69. That all monies received by the Treasurer of the Governors of the Bounty of Queen Anne, under the Act passed in the fifth and sixth years of your Majesty's reign, for protecting the revenues of vacant ecclesiastical dignities, prebends, canonries, and benefices without cure of souls, and for preventing the lapse thereof during the pending inquiries respecting the state of the Established Church in England and Wales, be paid over to the Ecclesiastical Commissioners for England; and that the said Act be repealed.

70. That the lands, tithes, hereditaments, monies, and revenues, to be vested in

and paid to the Ecclesiastical Commissioners for England, under these propositions, be, after a due consideration of the wants and circumstances of the places in which they accrue, except as herein specified, applied to the purpose of making additional provision for the cure of souls, in parishes where such assistance is most required; in such manner as shall be most conducive to the efficiency of the Established Church.

71. That the Ecclesiastical Commissioners for England be empowered to inquire into the state of those hospitals, which were returned as promotions spiritual in the reign of King Henry the Eighth; and that in those cases in which they shall find the endowments of such hospitals to be capable, after satisfying the objects of the founder's bounty, of affording a better provision for the cure of souls in the parishes with which they are connected, the said Commissioners do consider and report to your Majesty in Council, and that your Majesty in Council be empowered to sanction measures for effecting such provision.

All which we humbly submit to your Majesty's consideration.

KING'S COLLEGE, LONDON.—At the anniversary meeting of the Royal Society, when the royal medal was awarded to the Rev. W. Whewell, for his researches connected with the theory of the tides, and a Copley medal to M. Becquerel, for his memoirs on the subject of electricity; another Copley medal was awarded to Mr. J. F. Daniell, Professor of Chemistry in King's College, for his two papers on voltaic combination, published in the Philosophical Transactions for 1836, in which are described the principles, mode of formation, perfect steadiness of action, and the great power of his constant battery. Having formerly obtained the Rumford medal, this is the second time that this Professor has been distinguished by the Royal Society; and he has been elected this year into its council, with two of his colleagues, Professors Wheatstone and Royle, M.D. The students of King's College have also been distinguishing themselves, as the gold medal which is yearly given by the Society of Apothecaries to be contended for by the botanical students of all the schools in London, was this year awarded to Mr. William Davies, a resident of Chelsea; and the prize which is given to be contended for by all those who are apprenticed to the society, and who are not allowed to enter the lists for the general prize, was on the same day (the 28th ult.) awarded to Mr. William Ward. This gentleman is the son of Mr. Ward, the surgeon, of Wellclose-square, celebrated for his mode of growing plants shut up in glass cases, by which means they can and have been brought with great facility even from the East Indies and New Holland. Both the gentlemen were King's College pupils, and do credit to Mr. Don, the librarian of the Linnean Society, and Professor of Botany in King's College.

DR. HAMPDEN.

Copy of a Letter from Dr. Hampden to Dr. Howley, Archbishop of Canterbury.

MY LORD ARCHBISHOP,—Having seen for the first time in the public papers of yesterday a memorial to his Majesty, from certain members of the University of Oxford, sent to your Grace, I beg leave most respectfully to address myself to your Grace on the subject.

I trust that I shall be fully believed when I affirm, as I do in the most solemn manner, that I have had no thought in any thing that I have said or written on theological subjects, but to uphold, to the best of my ability, the doctrines and established formularies of the Church of England.

My Bampton Lectures are simply a history of the technical terms of theology; nor have they the slightest tendency, in my view and intention, to impugn the vital truths of Christianity. My pamphlet, entitled "Observations on Religious Dissent," had no other design but to induce a charitable construction of the views of those who differ from us. Nothing could have been more painfully shocking to my feelings than the connexion of my name with opinions which I detest. I may be indulged on this occasion with saying, that a belief in the great revealed truths of the Trinity and the Incarnation has been my stay through life; and I utterly disclaim the imputation of inculcating any doctrines at variance with these great foundations of christian hope.

I do not pretend, my Lord, always to have stated my views with the precision and clearness that I could have wished; nor do I venture to assert that I have avoided all mistakes in what I have said, or that I have always taken the best method of teaching the truth.

What I wish to impress on your Grace is, that I have studied to declare it; and, in doing so, to maintain the Articles of the Church. As some evidence of this, I would refer to my volume of Parochial Sermons, which has never been attacked.

I have written, therefore, humbly to request that your Grace will give me a hearing, if there be any thing alleged against me which appears to demand an explanation on my part.

May I be allowed also to say, that, in undertaking the responsible office of Regius Professor of Divinity, my heartfelt desire is to acquit myself faithfully of my duty as a member of the Church of Christ, to whom a high trust has been committed; and to take peculiar care never to do or say what may injure the sacred cause to which I have devoted myself. I would further earnestly embrace this opportunity of stating that I am most ready, as in duty bound, to receive any admonition from your Grace as to the most effectual mode of discharging the office.

I feel confident that the Bishop of Llandaff, who has long known me, will bear testimony to the sincerity with which I express these sentiments.

I have the honour to remain, my lord, with the greatest respect, your Grace's faithful humble servant,
(Signed) R. D. HAMPDEN.

St. Mary Hall, Oxford, Feb. 27, 1836.

P.S. I have written this letter from London; but I have dated it from my residence, as I shall return to Oxford to-morrow, and there await the favour of an answer from your Grace.

Copy of the Answer of Dr. Howley, Archbishop of Canterbury, to Dr. Hampden.

Lambeth, March 1, 1836.

REVEREND SIR,—I have to acknowledge your letter of the 27th of last month; and feeling that it would be no less painful than useless to enter on a discussion of the subjects to which it relates, I shall touch on those points only to which you more particularly call my attention.

You express your "trust that you shall be fully believed when you affirm, as you do in the most solemn manner, that you have had no thought in any thing that you have ever said or written on theological subjects, but to uphold, to the best of your ability, the doctrines and established formularies of the Church of England; that your 'Bampton Lectures' are simply a history of the technical terms of theology, nor have they the slightest tendency, in your view and intention, to impugn the vital truths of Christianity."

To this affirmation I cannot refuse credit: but the question turns, according to my apprehension, not on your views and intentions, of which you are the proper judge, but on the impression which certain parts of your writings are calculated to make, and have actually made, on the minds of common readers, as well as of persons well versed in theology.

You proceed to "request that I would give you a hearing if there be any thing alleged against you which appears to demand explanation on your part." In respect to this, it is evident that explanations, if necessary, should be given to the University rather than to me, as I have not authority to pronounce judicially, and my private opinion would have little weight in a matter on which any ordinary divine is qualified to judge for himself.

You further "state your readiness to receive any admonition from me as to the most effectual mode of discharging the office." This I conceive is unnecessary: you doubtless fully understand the nature of the instruction required from a professor of divinity in our Church; and the system of teaching adopted by your immediate predecessor, the late Bishop of Oxford, and Dr. Burton, has received the general approbation of the Church and the University.

In the assurance that you will not suspect me of any unkind feeling, or want of personal respect towards you, I remain, Reverend Sir, your humble and obedient servant,
(Signed) W. CANTUAR.

Rev. Dr. Hampden.

BATH AND WELLS DIOCESAN CHURCH BUILDING ASSOCIATION.—At the Quarterly Meeting of the General Committee, held at the Palace, at Wells, the Lord Bishop of the Diocese in the chair, among other business transacted, grants were voted of 100*l.*, in addition to a former sum of 300*l.*, towards building a church at Bridgewater; of 116*l.* towards building a church in the hamlet of Cleeve, in the

parish of Yatton; of 160*l.* towards enlarging the parish church of Burnham; of 65*l.* towards enlarging the parish church at Chilcompton; of 50*l.* towards erecting a gallery in the new church at Burrow Bridge, for the building of which a grant of 150*l.* was given last year; of 150*l.* towards building a church on Beacon-hill, Bath; of 50*l.* in addition to a former grant of 80*l.* towards building a chapel at Downside, in the parish of Midsomer Norton; and of 170*l.* towards the building of the parish church at Paulton. An application was also presented for aid towards building a church for the hamlets of Coxley and Polsham, in the parish of Saint Cuthbert, Wells, which will be again taken into consideration at the next quarterly meeting. The sum of 100*l.*, part of a grant towards rebuilding the parish church at Stoke Lane, was ordered to be paid, and an order for payment of the grant of 100*l.*, voted towards building the new church in the parish of Weston, near Bath, was also given.

§ The sum of 230*l.* has been collected, after sermons preached in some of the churches and proprietary chapels at Bath, in aid of this most excellent Institution; which, since its establishment in August 1836, has contributed towards providing 4,388 additional sittings, of which 3,240 are to be free and unappropriated for ever.

INDIAN CHURCH.—We hear that the Bishop of Calcutta is collecting materials for the early history of Christianity in India; and that he has already obtained several important documents respecting the antiquities of the Nestorian and Armenian churches.

ARCHBISHOP OF YORK.—The Archbishop of York is the oldest prelate on the Episcopal Bench, and the next in seniority is the Bishop of Bath and Wells. The former having been consecrated in 1791, the latter in 1812.

NEW CHURCH AT LECKHAMPTON.—A subscription for a new church about to be erected in the parish of Leckhampton, Gloucestershire, has been commenced with a liberality that bids fair, if continued with similar spirit, to realize, in a very short time, the sum required for the erection, which is estimated at 2,000*l.* H. N. Tyre, Esq. has handsomely presented the site.

ARCHBISHOP OF COLOGNE.—The conduct of the Popish Archbishop of Cologne (Droste) has occasioned some trouble in that city and province. He refused to bless or sanction marriages between Protestants and Catholics, unless the children were to be educated in the latter persuasion. This being contrary to the principles of the Prussian government, they urged the Archbishop to resign. He refused; and a body of Prussian troops having surrounded the palace, took the prelate into custody, and carried him off to Magdeburg, for committing a breach of the public peace.

The following is the reply of the Archbishop of Cologne to the manifesto issued against him by the Prussian government:—

“ TO BARON D’ALTENSTEIN.

“ In answer to the letter your Excellency addressed to me on the 24th, I have the honour to say, that I do not remember having afforded you any ground to suppose that I charged myself with indecorum in several steps I had taken in the affair of the doctrine of Hermes. All this being a mere question of dogma, and belonging to purely spiritual matters, the Church alone has a right to decide upon them.

“ As regards mixed marriages, I reiterate my statement, which will be found to agree with the written declaration I had the honour of transmitting to your Excellency, previous to my election, in an official and confidential correspondence, that ‘with respect to mixed marriages, I would be guided by the brief of Pope Pius VII., and the instructions addressed by the Bishops to the Vicars-General; that I would do my best to reconcile the instructions with the brief, but that in all cases where this should not be possible, the brief should be the sole rule of my conduct.

“ Nevertheless, I have the honour of observing, that in the declaration I transmitted to your Excellency before my election, no mention was made of the instructions addressed to the Vicars-General, merely because your Excellency had not referred to them in your letter. I moreover add, that the declaration does not contain a series of scruples of conscience, but that it is based on the full conviction that it is not in the power of any bishop to make a declaration contrary to mine.

“ Finally, I feel under the necessity of claiming liberty of conscience, and the free exercise of spiritual power, which the Church has confided to me in order to defend its rights. I moreover observe, that my obligations towards the diocese committed

to my care, as well as towards the entire Church, do not admit of my ceasing my functions or resigning my see. In all temporal affairs I shall obey his Majesty the King in a manner becoming a faithful subject.—Receive, Sir, &c.

“CLEMENT AUGUSTUS,
Archbishop of Cologne.”

“Cologne, Oct. 31.”

CHRISTENINGS AND BURIALS IN THE CITY OF LONDON.—A general bill of the christenings and burials within the City of London and bills of mortality, from Dec. 13, 1836, to Dec. 12, 1837.—In the 97 parishes within the walls—christened, 958; buried 958. In the 17 parishes without the walls—christened, 6,363; buried, 3,863. In the 24 out parishes in Middlesex and Surrey—christened, 25,948; buried, 13,883. In the 10 parishes in the city and liberties of Westminster—christened, 2,437; buried, 2,359.

Christened . . .	{ Males . . . 17,701	} Total . . . 35,706
	{ Females . . . 18,005	
Buried	{ Males . . . 10,605	} Total . . . 21,063
	{ Females . . . 10,458	

GRESHAM GOLD MEDAL.—Mr. Edward Dearle, Mus. Bac. of Queen's College, Cambridge, and organist of Newark, Notts, has obtained the Gresham gold medal, for the best composition in sacred music.

UNIVERSITY COLLEGE, LONDON.—At a late meeting of the council, a munificent contribution of 1,000*l.* to its funds, and in aid of the hospital, by Mr. Brundrett, of the Temple, was announced by Mr. Tooke.

OXFORD AND CAMBRIDGE CLUB-HOUSE.—The opening of the Oxford and Cambridge Club-house is postponed till the 1st of February, and it is doubted whether it will be ready even then.

ORDINATIONS.—1837.

By his Grace the Archbishop of York.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Allott, James	B.A.	Clare Hall	Cambridge
Burrows, Henry Nicholson	B.A.	Trinity	Cambridge
Dodson, Thomas Parkins	B.A.	St. John's	Cambridge
Duncombe, Hon. Augustus	B.A.	Worcester	Oxford
French, Mark Dyer	B.A.	Brasenose	Oxford
Hill, John Richard	B.A.	University	Oxford
Keeling, Francis	Lit.		
Kirke, St. George	B.A.	Christ's	Cambridge
Metcalfe, William	B.A.	Jesus	Cambridge
Morse, Charles		Queen's	Cambridge
Scott, George	B.A.	Trinity	Cambridge
Sutton, Robert	B.A.	Trinity	Cambridge

PRIESTS.

Brailsford, Hodgson	B.A.	Trinity	Dublin
Easterby, Richard		University	Durham
Edwards, Thomas	B.A.	St. John's	Cambridge
Footitt, Edward Walker	B.A.	Emmanuel	Cambridge
Gilbert, Edward	Lit.		
Gresham, John Hepworth	B.A.	St. John's	Cambridge
Lewis, Philip	B.A.	University	Oxford
Reynardson, George Birch	B.A.	Trinity	Cambridge
Robinson, Charles Walter	B.A.	Emmanuel	Cambridge
Thompson, Thomas Charles	M.A.	Trinity	Cambridge
Trapp, Benjamin	B.A.	Clare Hall	Cambridge
Whitley, John	B.A.	Queen's	Cambridge
Wilson, Thomas Charles	B.A.	Clare Hall	Cambridge

By the Lord Bishop of Chichester.

DEACONS.			
Name.	Degree.	College.	University.
Allen, John Collins	B.A.	Brasenose	Oxford
Bedford, C.	B.A.	St. Peter's	Cambridge
Wardroper, C.	B.A.	Christ's	Cambridge
PRIESTS.			
Dowler, H. T.	B.A.	Magdalene	Cambridge
Snowden, Charles Crowe	B.A.	Worcester	Oxford

By the Lord Bishop of Gloucester and Bristol.

DEACONS.			
Brooksbank, Charles	B.A.	Christ Church	Oxford
Carter, G.	S.C.L.	Queen's	Cambridge
Crawley, Charles Yonge	B.A.	Oriel	Oxford
Gawthern, Francis Secker	B.A.	Exeter	Oxford
Gilbertson, Lewis	B.A.	Jesus	Oxford
Nugee, Andrew	B.A.	Brasenose	Oxford
Taylor, Robert Astwick		Magdalen Hall	Oxford
Witts, Edward Francis		Magdalen Hall	Oxford
PRIESTS.			
Awdry, E. C.	B.A.	Catharine Hall	Cambridge
Batchellor, Edward William	B.A.	Christ Church	Oxford
Cartwright, R. Betton	B.A.	Queen's	Cambridge
Cogan, L. R.	B.A.	Catharine Hall	Cambridge
Eland, George Henry	B.A.	Magdalen Hall	Oxford
Evans, Arthur	B.A.	Pembroke	Oxford
Greenly, J. Prosser	B.A.	St. Peter's	Cambridge

By the Lord Bishop of Down and Connor.

DEACONS.			
Graham, William	B.A.		
M'Clelland, Robert	B.A.		
Orr, Alexander	B.A.		
Oulton, Richard, jun.	B.A.		
Ross, William	B.A.		
Smyth, John Henry	B.A.		
Wilson, Hugh	B.A.		
PRIESTS.			
Alcock, George	(let. dim.)	B.A.	
Boyle, William		B.A.	
Fitzgerald, Edward Loftus		B.A.	
King, George		B.A.	
Moutray, William	(let. dim.)	B.A.	
Oulton, Richard		B.A.	
Taggart, Thomas		B.A.	
Wilson, John		B.A.	

By the Lord Bishop of Hereford.

DEACONS.			
Adcock, Alfred	B.A.	Clare Hall	Cambridge
Bennett, John Levett	B.A.	Corpus Christi	Cambridge
Bickersteth, Edward	B.A.	Sidney Sussex	Cambridge
Cocks, Charles Richard Somers	B.A.	Christ Church	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Evans, William Rowlands	B.A.	Christ's	Cambridge
Hardinge, John	B.A.	Worcester	Oxford
Headly, William Henry	(<i>let. dim.</i>)	B.A. Caius	Cambridge
Hill, Henry Thomas	B.A.	Corpus Christi	Cambridge
Ingram, Edward Winnington	B.A.	Trinity	Cambridge
Lour, Henry Edward	B.A.	Trinity	Cambridge
Shally, John James	B.A.	Christ's	Cambridge

PRIESTS.

Bird, Thomas Hugh	M.A.	Magdalene	Cambridge
Bishop, Freeman Heathcote	B.A.	Trinity	Oxford
Burton, Francis Jenks	M.A.	Worcester	Oxford
Musgrave, William Peete	B.A.	Trinity	Cambridge
Ormerod, John Aderne	B.A.	Brasenose	Oxford

By the Lord Bishop of Worcester.

DEACONS.

Hill, William	B.A.	Magdalen Hall	Oxford
Morton, John	B.A.	Worcester	Oxford
Preedy, William	B.A.	Wadham	Oxford
Quartley, Charles James	B.A.	St. Edmund Hall	Oxford

PRIESTS.

Fowle, William Cecil	B.A.	Wadham	Oxford
Grice, William	M.A.	University	Oxford

By the Lord Bishop of Salisbury.

DEACONS.

Bower, James Henry	B.A.	Exeter	Oxford
Highmore, Frederick Nathaniel	B.A.	St. John's	Cambridge
Patteson, John	B.A.	Corpus Christi	Cambridge
Phelps, Robert Michael	B.A.	St. John's	Cambridge
Tate, Alexander	M.A.	Emmanuel	Cambridge
Tucker, William Robey	B.A.	Wadham	Oxford
Tyrwhitt, Richard Edmund	M.A.	Brasenose	Oxford

PRIESTS.

Clark, John Perkins	M.A.	Worcester	Oxford
Dennys, Nicholas Belfield	B.A.	Queen's	Cambridge
Eden, John Patrick	B.A.	St. John's	Cambridge
Eyre, Charles James Phipps	B.A.	Catharine Hall	Cambridge
Fane, Arthur	B.A.	Exeter	Oxford
Gibson, Timothy	Lit.		
Jacob, William Borman	M.A.	Emmanuel	Cambridge
Radeliffe, William Coxe	B.A.	Trinity	Cambridge
Ward, George Thompson	B.A.	St. Peter's	Cambridge

By the Lord Bishop of Ripon.

DEACONS.

Atkinson, George		St. Peter's	Cambridge
Browne, Thomas Cooper	(<i>let. dim.</i>)	B.A. Trinity	Cambridge
Chaloner, John William	ditto	B.A. Magdalene	Cambridge
Craufurd, Alexander Quintin		B.A. Jesus	Cambridge
Elmhurst, George		B.A. Exeter	Oxford
Faulkner, William		B.A. Queen's	Cambridge
Finlinson, Joshua		B.A. Queen's	Cambridge
Maher, John William		Queen's	Cambridge
Parker, George Hargreave		St. Bees	

Name.	Degree.	College.	University.
Shepherd, Samuel	(<i>let. dim.</i>)	B.A. Pembroke	Cambridge
Teed, Frederick		B.A. Jesus	Cambridge
Ward, Richard		M.A. Oriel	Oxford

PRIESTS.

Allen, Richard John	B.A.	Queen's	Oxford
Atwood, Thomas Alban	B.A.	Worcester	Oxford
Bruce, David	B.A.	Jesus	Cambridge
Elliott, Ebenezer	B.A.	St. Peter's	Cambridge
Fisher, Frederick	B.A.	Catharine Hall	Cambridge
Garvey, Richard	B.A.	Emmanuel	Cambridge
Hartley, James Bishop	B.A.	Jesus	Cambridge
Martineau, Arthur	M.A.	Trinity	Cambridge
Pullen, John	B.A.	Clare Hall	Cambridge
Wood, James	B.A.	Magdalene	Cambridge
Wood, Joseph	B.A.	St. John's	Cambridge

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Allen, W. M.	Fordham	£ 51	Norfolk	Norwich	E. R. Pratt
Blomfield, J.	Launton	618	Oxford	Oxford	Bp. of London
Bourchier, C. S.	Great Hallingbury	586	Essex	London	J.A. Houlblong, Esq.
Browne, T.	Ashwick	435	Norfolk	Norwich	J. Freeman, Esq.
Buller, W.	Moreton	220	Dorset	Bristol	J. Frampton, Esq.
Clarke, H. D.	Iping	314	Sussex	Chichester	Earl of Egremont
Collinson, —	New Church, Stockton	—	Durham	Durham	
Cox, J.	Christ Church, Tintwale	—	Cheshire	Chester	
Cremer, C.	Beeston, near Sea	138	Norfolk	Norwich	The Queen
Currie, J.	Borrowdale	62	Cumb.	Carlisle	Vic. of Crossthwaite
Davies, W.	{ Llancarhaiad-yn }	520	Denbigh	St. Asaph	Bp. of St. Asaph
Dawes, R. J.	{ Mochmant }	95	Gloster	G. & B. J. Browne, Esq.	
Donne, S.	{ Llansaint-ffraid- }	124	Denbigh	St. Asaph	Visc. Dungannon
Fillent, P.	{ Glyn-Ceriog }	400	I. of Jersey	Hants	The Queen
Finlinson, J.	Deanery of Jersey	400	York	York	Vic. of Dewsbury
Ford, J.	Earls Heaton	413	Somrst.	{ Pec. of D. & C. of Wells }	Dean of Wells
Fox, W. D.	Combe St. Nich.	413	Cheshire	Chester	The Queen
Gray, J.	Delamere	400	Hants	Winchest.	Lord Ashburton
Hagitt, G. J.	Dibden	275	Suffolk	Norwich	H. J. Oakes, Esq.
Hallett, J. H.	Hawkedon	535	Kent	Canterb.	Sir J.C. Honeywood
Heelis, R.	Waltham with Petham	121	York	York	Earl of Thanet
Hobson, G.	Silsden-on-the-Moor	166	York	York	Vic. of Roystone
Homer, Dr. T.	Bretton Monk	380	Lincoln	Lincoln	Mrs. Glover
Hughes, D.	{ Frieston with Butterwick }	227	Montgom.	St. Asaph	Bp. of St. Asaph
Jackson, C. D.	Manafon	72	Lanc.	Chester	Manchester College
Jarvis, C. M. G.	St. Michael, Manchester	150	Lincoln	Lincoln	Col. Jarvis
Lloyd, C. W.	Doddington	266	Essex	London	E. G. Barnard, Esq.
Manton, H.	Gosfield	180	Lincoln	Lincoln	Lord Chancellor
Martineau, A.	Kirkby Green	202	York	Ripon	Trinity Coll. Camb.
Maxwell, —	Whitkirk	141	Lanc.	Chester	Lord Holland
Medley, Wm.	Pennington	237	Devon	Exeter	J. W. Buller, Esq.
Midgley, E. J.	St. Thomas	60	Durham	Durham	Bp. of Durham
Mitford, J. R.	Medomaley	193	Cornwall	Exeter	Bp. of Exeter
Nelson, J.	Manaccan	132	York	York	Vicar of Halifax
Neucatre, H. S.	Luddenden	99	Lincoln	Lincoln	Sir A. Hume
Nicholson, W.	South Kyme	145	Hants	Winchest.	Bp. of Winchester
Paley, E.	St. Maurice, Winchest.	525	Lincoln	Lincoln	Lord Chancellor
	Gretford				

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pelham, Hon. H. . .	Burghapton	£600	Norfolk	Norwich	
Pollard, E. . .	Evedon	163	Lincoln	Lincoln	Lord Winchelsea
Port, G. R. . .	Oxenton	68	Gloster	G. & B.	Rev. E. Beavan
Preston, H. E. . .	Tasburgh	275	Norfolk	Norwich	Recorder of Norw.
Richmond, C. G. . .	Sixhills	67	Lincoln	Lincoln	G. F. Heneage, Esq.
Rolfe, C. E. N. . .	Heacham		Norfolk	Norwich	Own Petition
Shirley, A. G. S. . .	Stinsford	172	Dorset	G. & B.	Earl of Ilchester
Sinclair, W. . .	St. George, Leeds		York	York	
Smith, J. . .	Wellcombe	71	Devon	Exeter	Lord Clinton
Sneyd, E. . .	Wookey	309	Somerset	B. & W.	{ Sub-Dean of Wells Cathedral
Thurlow, C. A. . .	{ Beverley, St. John } { and St. Martin }	128	York	Pec.	{ Trustees of the late Mr. Simeon
Tousel, H. . .	St. Heliers	343	I. of Jersey	Winchest.	Governor
Whitelock, T. H. . .	Gilcrux	71	Cumb.	Carlisle	Bp. of Carlisle
Wilkinson, W. . .	Glentham	90	Lincoln	Lincoln	D. & C. of Lincoln
Wilkinson, J. . .	Burton Fleming	84	York	York	H. Osbaldeston, Esq.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Batten, J. . .	Gretford	£525	Lincoln	Lincoln	Lord Chancellor
Beaven, E. . .	Oxenton	68	Gloster	G. & B.	Rev. E. Beavan
Broughton, B. . .	Long Ditton	474	Surrey	Winchest.	New Coll. Oxford
Clarke, R. . .	Ebchester	86	Darham	Durham	{ Mast. of Sherburn Hospital
Colson, J. M. . .	{ Piddle Hinton Studland }	264 } 126 }	Dorset	Bristol	{ Eton Coll. [Esq. Heirs of E. Pleydell,
Cuming, J. . .	Totnes	200	Devon	Exeter	Lord Chancellor
Cutcliffe, R. . .	Seaton with Beer	206	Devon	Exeter	Lord Rolle
	Treffilan	77			
Davies, T. M. . .	{ Llanvihangel Ystrad }	96 }	Cardigan	St. David's	Bp. of St. David's
Flaver, G. . .	Sydling St. Nicholas	169	Dorset		Winchester Coll.
Glover, J. . .	Freiston	380	Lincoln	Lincoln	Mrs. M. Glover.
Gostling, J. W. . .	Egham	575	Surrey	Winton	G. Gostling, Esq.
Head, Sir F. . .	Rayleigh	774	Essex	London	R. Bristow, Esq.
Hilton, R. . .	{ Duddlestone in Ellesmere }	238 }	Shrop.	L. & C.	Lord Chancellor
Jackson, S. . .	Nettlestead	192	Suffolk	Norwich	
Jepson, G. . .	Glentham	90	Lincoln	Lincoln	D. & C. of Lincoln
	{ Bladon with Woodstock }	329 }	Oxford	Oxford	Duke of Marlboro
Mavor, Dr. W. . .	Hurley	163	Berks	Salisb.	Hon. H. Walker.
Morgan, W. . .	{ Conwyl Cayo with Llansawel }	224 }	Carmar.	St. Dav.	The Queen.
Pole, Dr. E. . .	{ Barford St. Martin Dibden }	800 } 400 }	Wilts	Winchest.	All Souls, Oxford
Parsible, W. . .	Gilcrux	71	Cumb.	Carlisle	Bishop of Carlisle
Phillott, J. S. . .	Wookey	309	Somerset	B. & W.	Sub-dean of Wells
Richards, T. . .	Darowen	98	Montgom.	St. Asaph	Bishop of St. Asaph
Richardson, W. . .	St. John Baptist	237	Chester	Chester	Marquis of Westm.
Singleton, R. A. . .	Blackley	140	Lanc.	Chester	Manches. Coll. Ch.
	{ Wallington Chippenham }	398 } 240 }	Herts	Lincoln	Emm. Coll. Cam.
Sisson, T. . .			Camb.	Norwich	J. Tharp, Esq.
Steele, S. . .	{ Llanrhaidr-yn- Mochnant }	520 }	Denbigh	St. Asaph	Bp. of St. Asaph
Sunderland, J. . .	Ulverstone	149	Lancas.	Chester	T. Braddyll, Esq.
Thistlethwaite, W. . .	{ St. George's Bolton-le-Moors }	168 }	Lancas.	Chester	Trustees.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Towers, — . . .	Wherwell	£301	Hants	Winchest. Preb.	of Wherwell
Vevers, R. . . .	Kettering	786	Northam.	Peterbo.	Lord Sondes
Wilson, T. F. . .	Silsden-on-the-Moor	121	York	York	Earl of Thanet
Witt, M. . . .	{ Ticknall	97	Derby	L. & C.	Sir G. Crewe
	{ Calke Chap	34			
Wrottesley, R.	{ Himley	258	Staff.	L. & C.	Lord Ward
	{ Tettenhall	196			Sir J. Wrottesley.

APPOINTMENTS.

Name.	Appointment.
Bailey, Wm.	Chaplain to the Ionian Isles.
Barker, G.	Chaplaincy of Leicester Gaol.
Beal, Wm.	Third Mastership of Devonport Classical School.
Brathwaite, —	Mastership of Grammar School, Kirkby Lonsdale.
Collett, Wm.	Chaplaincy to the Bridewell, Woodbridge, Suffolk.
Cook, Wm.	Mastership in the City of London School.
Downes, J. W.	Surrogate for granting Licenses, Birmingham.
Faulkner, E.	Chaplaincy at Berkley's Hospital, Worcester.
Gambier, S. J.	British Consular Chaplaincy at Caen, Normandy.
Hewson, Wm.	Head Mastership of Free Grammar School, York.
Iman, J. W.	Head Mastership of Grantham Free Grammar School.
Langshaw, G.	Surrogate for granting Licenses, &c. Cambridge.
Latrobe, J. A.	Evening Lecturer at Melton Mowbray Church.
Lodge, Wm.	Domestic Chaplain to the Bishop of Derry.
Maitland, S. R.	Librarian to the Abp. of Canterbury, at Lambeth Palace.
Mosse, S. T.	Chaplain to the Chelmsford Union.
Phelps, J.	Chaplain to the Wilton Union, South Newton.
Procter, T.	Head Mastership of Sherburn Grammar School.
Purdon, Wm.	Chaplain to the Uppingham Union.
Thurlow, —	Domestic Chaplain to the Abp. of York.
Wallace, J. L.	Mast. of Queen Elizabeth Gram. School, Seven Oaks, Kent.
Warren, C.	Librarian to Trinity College, Cambridge.
Wegg, R.	Chaplaincy of the Union, Pulham, Norfolk.
Whitehead, W. B. . . .	Rural Dean, Crewkerne.

OBITUARY.

Name.	Appointment or Residence.
Calvert, R.	Queen's College, Cambridge.
Catton, T.	Senior Fellow of St. John's College, Cambridge.
Clarke, G. H.	Exeter College, Oxford.
Collins, J.	Domons, Northam, Sussex.
Frances, E. K.	At Hereford.
Hardie, Dr. R.	In Berbice.
Henville, J.	Curate of Wymering and Widley, Hants.
Lloyd, A.	Wadham College, Oxford.
Mathias, L.	Curate at Falmouth.
Severne, H.	At Wallop Hall, Shropshire.
Stawell, W.	In Bandon.
Waldo, F.	Throop, near Christ Church, Hants.

OXFORD.

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the ensuing Term, viz:

Feb. Thursday, 8	Mar. Thursday, 15
— Thursday, 15	— Thursday, 29
— Thursday, 22	Apr. Saturday, 7
Mar. Thursday, 8	

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A. or for that of B.C.L. or B.M. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Tuesday, February 27, a Congregation will be holden, as provided in the dispensation for intermitting the forms and exercises of determination, *solely* for the purpose of receiving from the Deans or other officers of their respective Colleges or Halls the names of such Bachelors of Arts as have not yet determined: and their names having been so signified to the House, and thereupon inserted in the Register of Congregation, they may at any time in the same, or in any future term, be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Thursday, February 22, his name cannot be inserted in the Register of Congregation during the present year.

DEGREES CONFERRED.

MASTERS OF ARTS.

Rev. H. Gough, Tab. of Queen's Coll.
J. J. Pratt, Fell. of St. John's Coll.
Rev. C. Rew, Fell. of St. John's Coll.
Rev. H. Heming, Fell. of St. John's Coll.
Rev. H. J. F. Cox, Fell. of St. John's Coll.
Rev. T. C. Browne, Magd. Hall. gr. comp.
Rev. W. West, Lincoln Coll.
Rev. J. D. Addison, Exeter Coll.
Rev. Havilland de Sausmarez, Fell. of
Pembroke Coll.
J. H. Brooks, Brasenose Coll.

BACHELORS IN CIVIL LAW.

J. R. Hope, Fell. of Merton Coll.
T. Usmar, Queen's Coll. (by commut.)

BACHELORS OF ARTS.

Thos. Ward, New Inn Hall.
E. W. Rowden, Fell. of New Coll.
W. H. Ridley, Stud. of Ch. Ch. gr. comp.
A. St. John, Student of Ch. Ch.
F. L. Moysey, Student of Ch. Ch.
H. W. Phillott, Student of Ch. Ch.
W. Courthope, Ch. Ch.
Rev. E. F. Wits, Magdalen Hall.

CHRIST CHURCH.

The following gentlemen have been admitted Students of Christ Church:—
Francis Balston, Henry Smith, William

Fred. Hotham, Edmund Thos. Feilde, having been elected from Westminster School the 23d of last May. At the same time were admitted:—Wm. Linwood, Walter Barnes, William Joseph Whateley, Geo. Marshall, Henry P. H. Cholmondeley, Edward Duker.

NEW COLLEGE.

Mr. W. H. M. Colston has been admitted Actual Fellow of New College, as Founder's kin.

Mr. Godfrey Bolles Lee, Scholar of New College, has been admitted Actual Fellow of that Society.

PEMBROKE COLLEGE.

A meeting of the Town Council of Gloucester was lately held, Dr. Shute in the chair, to appoint trustees under the powers of the Act 5th & 6th Wm. IV. cap. 76, sec. 73. It appeared that the only instance in which a particular portion of the old body corporate of that city had acted as joint-trustees, was in electing an exhibitor to Pembroke College, under the will of Mr. Townsend; and after some discussion the following resolution, moved by Mr. Cother and seconded by Mr. Stanley, was adopted:—"That the mayor and aldermen for the time being be appointed to continue to discharge the duty of electing under Townsend's will to the Scholarship of Pembroke College, Oxford, in conjunction with the master of the chief school of this city."

BODEN SANSKRIT SCHOLARSHIP.

The Electors have given notice that a Scholarship is now vacant, and that there will be an examination of candidates in the Clarendon, on Saturday, Feb. 24th, at twelve o'clock. The Scholarship is open to all members of the University who shall not have exceeded the twenty-fifth year of their age on the day of election; and Candidates are required to bring to the Principal of Magdalen Hall, on or before the 22d of February, satisfactory proof of their age, and a written permission to offer themselves, signed by the Heads or Vicegerents of their respective Colleges or Halls.

CAMBRIDGE.

The late Dr. Smith's annual prizes of 25*l.* each to the two best proficients in mathematics and natural philosophy, among the commencing Bachelors of Arts, have been adjudged to Thomas J. Main, of St. John's College, and James G. Mould, of Corpus Christi College, the first and second Wranglers.

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice :

I. The most Noble Marquess Camden, Chancellor, being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse: the subject for the present year is *Luther*.

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1838; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually,

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the Degree of Master of Arts; and,

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms, at the time when the exercises are to be sent in;

The subjects for the present year are,

(1) For the BACHELORS,
Quousque, et quibus potissimum rationibus, artium pulchritudinem spectantium formæ nobiliores à pura religione oriuntur; eandemque vicissim promovendi vim habeant.

(2) For the UNDERGRADUATES,
In iis quæ de Ethica et Politica a Platone scripta accepimus quænam sint elementa philosophiam revera christianam adumbrantia.

N.B.—The exercises are to be sent in on or before April 30, 1838.

III. Sir William Browne having bequeathed three gold medals, of the value

of five guineas each, to such resident Undergraduates as shall compose,

(1) The best GREEK ODE in imitation of Sappho;

(2) The best LATIN ODE in imitation of Horace;

(3) { The best GREEK EPIGRAM after the model of the Anthologia, and
The best LATIN EPIGRAM after the model of Martial;

The subjects for the present year are,

(1) For the GREEK ODE,
Παλάδος Προμάχον ἄγαλμα ἐν τῇ τῶν Ἀθηναίων Ἀκροπόλει.

—εἰκὼν ὡς ὄραν ἔφαλνετο
Παλλὰς, κραδαίνονσ' ἔγχος ὑπολόφῃ κάρη.
EURIP. *Herc. Fur.*

(2) For the LATIN ODE,—*Academica Cantabrigiensi Reginae Victoriae solium avitum condescendenti gratulatur.*

(3) For the GREEK EPIGRAM,—*φροντιστῆς μετεώρον.*

(4) For the LATIN EPIGRAM,—*Sui amans sine rivali.*

N.B.—The exercises are to be sent in on or before April 30, 1838. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.

IV. The PORSON PRIZE is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is, SHAKSPEARE, HENRY V. Act. iv. Chorus. Beginning—"Now entertain conjecture of a time."

And ending—"His liberal eye doth give to every one, Thawing cold fear."

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1838.

. All the above exercises are to be sent in to the Vice-Chancellor privately: each is to have some motto prefixed; and to be accompanied by a paper scaled up, with the same motto on the outside; which paper is to enclose ano-

ther, folded up, having the Candidate's Name and College written within. The papers containing the names of those Candidates who may not succeed, will be destroyed unopened. Any Candidate

is at liberty to send in his Exercise *printed or lithographed*. No Prize will be given to any Candidate who has not, at the time for sending in the Exercises, resided one term at the least.

BACHELORS' COMMENCEMENT, January 20, 1838.

[Those gentlemen whose names are within brackets are equal.]

MODERATORS.

Rev. Edwin Steventon, M.A. Corpus | Professor Miller, M.A. St. John's

EXAMINERS.

Rev. Jas. W. L. Heaviside, M.A. Sidney. | Rev. Hen. Philpott, M.A. Cath. Hall.

WRANGLERS.

Main,	Job.	Drake,	Joh.	Hodgson,	Trin.	Playfair,	Trin.
Mould,	Corp.	Currey,	Joh.	Jackson,	Caius	May,	Magd.
O'Brien,	Caius	Edleston,	Trin.	Parish,	Pet.	Pugh,	Joh.
Blackall,	Joh.	Mould,	Joh.	Clark,	Chr.	Guillemard,	Pemb.
Heath,	Trin.	Manley,	Joh.	Marsh,	Caius	Frere,	Trin.
Potter,	Qu.	Pollard,	Trin.	Fletcher,	Joh.	Webster,	Jes.
Chance,	Trin.	Fane,	Joh.	Denison,	Trin.	Lawson,	Joh.
Moon,	Qu.	Townson,	Qu.	Loy,	Caius	Morton,	Corp.
Docker,	Joh.	Woolley,	Emm.	Loveday,	Pet.	Grote,	Pemb.
Sparke,	Clare.	Boutflower,	Joh.	Brackenbury,	Joh.	Willock,	Magd.
Walker,	Caius	Exley,	Joh.	Kingsley,	Sid.	Atkinson,	Joh.
Horner,	Clare.						

SENIOR OPTIMES.

Nagle,	Caius	Barlow,	Joh.	King,	Joh.	Bird,	Trin.
Hubbersty,	Pet.	Carr,	Trin.	Stanford,	Chr.	Gibbons,	Pemb.
Smith,	Joh.	Russell,	Trin.	Bersey,	Joh.	Koe,	Caius
Jones, H. H.,	Trin.	Roberts,	Trin.	Lyttleton, Ld.,	Trin.	Turner,	Chr.
Illingworth,	Clare	Francis,	Chr.	Goodwin,	Corp.	Prowett,	Caius
Roach,	Pemb.	Hopwood,	Qu.	Cook,	Corp.	Almond,	Pet.
Nicholson,	Trin.	Smith,	Caius	Burrow,	Emm.	Green,	Chr.
Kelk,	Joh.	Ellis,	Joh.	Green,	Pet.	Hardcastle,	Trin.
Goodwin,	Cath.	Maltby,	Joh.	Goldfinch,	Trin.	Parkinson,	Joh.
Vaughan,	Trin.	Hitchin,	Pemb.				

JUNIOR OPTIMES.

Kingdon,	Trin.	Venua,	Jes.	Thornton,	Trin.	Halsted,	Trin. H.
Bramah,	Clare	Jennings,	Qu.	Darling,	Joh.	Simpson,	Qu.
Green,	Cath.	Lingwood,	Chr.	Wood,	Pet.	Buckworth,	Trin.
Budd,	Joh.	Forsyth,	Trin.	Woolcock,	Cath.	Drake,	Jes.
Foot,	Pemb.	Marshall,	Jes.	Wilson,	Cath.	Smith,	Magd.
Bromehead,	Caius	Baker,	Trin.	Wood,	Joh.	Spencer,	Pemb.
Bowles,	Pemb.	Jones, W. H.,	Trin.	Fitzgerald,	Joh.	Pooley,	Joh.
Pennington,	Trin.	Walmisley,	Jes.	Venn,	Pet.	Thompson,	Joh.
Christie,	Trin.	Metcalfe,	Joh.	Boddy,	Joh.	Napier,	Trin.
Fowler,	Sid.	Montriou,	Pemb.	Smith,	Trin.	Cohen,	Pemb.
						Sewell,	Caius
* * * * *							
Boggis,	Cath.	Crake,	Jes.	Green,	Caius	Naylor,	Qu.
Butt,	Corp.	Ede,	Magd.	Hutchinson,	Joh.	Wood,	Trin.
Cottingham,	Magd.						

ÆGROTAT.

Boggis, Pet. | Fulton, Trin.

Barrett, Caius	Moore, Caius	Bridger, } Cath.	Remmett, Joh.
Garrott, Trin.	Reynolds, Pemb.	Cox, } Corp.	Dudley, Qu.
Douglas, Chr.	Barker, Trin.	Frost, } Magd.	Rolfe, Trin. H.
Webber, Joh.	Knight, Qu.	Leigh, } Chr.	Ward, Joh.
Poole, Qu.	Porter, Pemb.	Cunningham, } Tri.	Belfour, Qu.
Burdett, Qu.	Simpson, G.S. Trin.	Duffield, } Cor.	Jackson, Qu.
Merrivale, Joh.	Dowson, Pet.	Wilbraham, } Tri.	Maitland, Magd.
Byrne, Trin.	Bellman, } Caius	Golding, } Trin.	Pitts, Qu.
Sawer, Qu.	Thomson } Pet.	Roper, } Emm.	Burrell, Joh.
Taylor, Trin.	Brierley, } Joh.	Berney, } Joh.	Durbin, Trin.
Tillard, Joh.	Goldsmith, } Pet.	Bleaymire } Trin.	Cooper, Pemb.
Thompson, Joh.	Barrow, } Trin.	Gipps, Joh	Johnson, Joh.
Howard, H.G. Trin.	Beardmore, } Jes.	Dew, Jes.	Bell, Trin.
Back, Chr.	Hullett, Cath.	Crookenden, Qu.	Bellpett, } Trin.
Anderson, P. Corp.	Rowell, Joh.	Proctor, Trin.	Hooper, } Trin.
Burt, Trin.	Foster, Joh.	Scholefield, Trin.	Saunders, Corp.
Bullivant, Sid.	Hildyard, } Tr. H	Maher, Qu.	Ludgater, Trin.
Hay, Hon. S. Trin.	Whitworth, } Joh.	Granville, } Corp.	Whish, Corp.
Howell, Caius	Wilson, } Chr.	Williams, } Magd.	* * *
Preston, Trin.	Master, Joh.	Simpson, P., Trin.	Anderson, T. Corp.
Bromley, Cath.	Brown, } Jes.	Bewsher, Pet.	Brodrick, Qu.
Maitland, Pet.	Holland, } Caius	Baker, } Trin.	Gwyther, Trin.
Bullen, Corp.	Nicholson, } Trin.	Mules, } Trin.	Herring, Magd.
Lindsell, Pet.	Smith, } Joh.	Grover, } Emm.	Marshall, Corp.
Gall, } Qu.	Williams, Joh.	Thompson, } Jes.	Mathias, Joh.
Lanfear, } Qu.	Thornhill, Joh.	Fenner, Qu.	Peck, Trin.
Lawson, } Jes.	Helden, Joh.	Deacon, Corp.	Raven, Qu.
Woodhouse } Qu.	Brett, } Magd.	Gaman, Cath.	Watson, Magd.
Barrett, Qu.	Faley, } Joh.	Shaw, Sid.	ÆGROTAT.
Venables, Jes.	Norris, Jes.	Norman, Caius	Kenworthy, Caius
Hamilton, Joh.	Laurie, } Pemb.	Potchett, Joh.	Smith, Pet.
Wilde, Trin.	Villiers, } Trin.	Batt, Trin.	Watson, Joh.
Farrer, Trin.			

The Hulsean prize for 1837 has been adjudged to Henry Shepherd, of Clare Hall, for his dissertation on the following subject:—"To compare the evidence which *Christians of the present age have for the truth of the Gospel with that which the first converts possessed.*"

The trustees under the will of the rev. John Hulse have given notice, 'that a premium of about one hundred pounds will this year be given for the best dissertation on the following subject:—*That a Revelation contains mysteries, is no solid argument against its truth.*'

The following will be the Subjects of Examination in the last week of the Lent term, 1839:—

1. The Gospel of St. Matthew.
2. Paley's Evidences.
3. The Medea of Euripides.
4. The First Book of Cicero's Epistles "Ad Familiares."

DOWNING COLLEGE.

Mr. W. W. Fisher, B. M. who had been nominated by Royal Patent to a Fellowship in Downing College, has been admitted a Fellow of that Society.

CORPUS CHRISTI COLLEGE.

James Pullen, B.A., and James George Mould, B.A. of Corpus Christi College, have been elected Fellows of that Society.

TRINITY COLLEGE.

Prizemen for 1837.

English Declamations:—1. Vaughan; 2. Oldham; 3. Burbridge.

Latin Declamations:—1. Vaughan; 2. Frere.

Latin Verse:—1. Hopper; 2. Neale.

Reading Prizes:—1. Vaughan; 2. Thornton.

English Essay:—Hardcastle.

MARRIAGES.

At Hughenden, the Rev. Charles Gray, Prebendary of Chichester, and Vicar of Godmanchester, to Agnes, daughter of John Norris, Esq. of Hughenden House, Bucks.

At Landeross Church, the Rev. Robert Main, M.A. Fellow of Queen's College, Cambridge, to Mary, only daughter of the Rev. Philip Kelland, Rector of Landeross, Devonshire.

Rev. Thomas Bull, Chaplain to the Brixworth Union, Northamptonshire, and Curate of Haslebeech, in the same county, to Mary Eleanor, only daughter of J. Slatter, Esq. of that place.

Rev. George R. Harding, son of C. Harding, Esq. of Milverton Lodge, to Elizabeth, youngest daughter of the late John Winter, Esq. of Watts House, Bishop's Lydiard.

Rev. John Jordan Davies, of Tottenham, to Rachael, eldest daughter of Joseph Fletcher, Esq. of Bruce Grove.

At Sunning-hill, the Rev. William Sinclair, to Helen, daughter of the late W. Ellice, Esq.

Sampson Kempthorne, Esq. of Clarges-street, London, to Marianne, youngest daughter of the Rev. Josiah Pratt, B.D. of St. Edmund Hall.

At Colchester, the Rev. Hart Draper Sparling, B.A. of Pembroke College, to Harriet Ella, second daughter of D. O. Blyth, Esq.

At Hindley Chapel, Lancashire, the Rev. James Kirkland Glazebrook, B.A. late of Magdalen Hall, Curate of Wigan, to Mary, fourth daughter of John Hargreaves, Esq. of Hart Common.

At Binfield, the Rev. Richard Paynton Pigott, B.A. of Trinity College, Rector of Ellisfield, Hants, second son of P. Pigott, Esq. of Archer Lodge, Hants, to Emma Phillips, third daughter of the late Lieut.-General Sir Francis Wilder, Manor House, Binfield, Berks.

At Bath, the Rev. Charles James Quartley, B.A. of St. Edmund Hall, and Curate of Kenilworth, to Marianne, only daughter of Thomas Slater, Esq. of Bath.

At St. Pancras Church, London, by the Rev. James Browell, B.A. of Exeter College, the Rev. John Jackson, B.A. of Pembroke College, Head Master of Islington Proprietary School, to Mary Anne Frith, youngest daughter of the late Henry Browell, Esq. of Kentish-town.

At Ruishton, near Taunton, the Rev. Robert Crosse, B.A. of Balliol College, second son of Andrew Crosse, Esq. of Fyne Court, to Mrs. Archer, widow of the late Lieutenant Archer, of her Majesty's 16th Regiment of Infantry.

BIRTHS.

At the Lane House, Burghill, the Lady of the Rev. J. A. Hanson, late of Brasenose College, of a son.

At the Rectory, East Clendon, Surrey, the Lady of the Rev. E. J. Ward, of a daughter.

At the Rectory, Bucknell, in this county, the Lady of the Rev. William Master, B.C.L. late Fellow of New College, of a son.

The Lady of the Rev. Edward Dix, Rector of Truro, Cornwall, of a still-born son.

At Penryn, the Lady of the Rev. Horatio Todd, M.A. of Queen's College, of a daughter.

At Morval Vicarage, Cornwall, the Lady of the Rev. J. G. Harrison, of a daughter.

The Lady of the Rev. Walter Farquhar Hook, D.D. of Christ Church, and Vicar of Leeds, of a son.

The Lady of the Rev. William Purvis, Rector of Croscombe, Somersetshire, of a daughter.

At Pembroke College Lodge, Cambridge, Mrs. Gilbert Ainslie, of a daughter.

At the Rectory, Springfield, Essex, Mrs. Arthur Pearson, of a daughter.

At Holdgate, near York, the Lady of the Rev. E. H. Abney, of a daughter.

The Lady of the Rev. A. H. Barker, Rector of Wouldham, Kent, of a daughter.

The Lady of the Rev. Charles Craven, Minister of St. Peter's, Birmingham, of a son.

NOTICES TO CORRESPONDENTS.

We beg to call the attention of our Readers to an Advertisement on the cover of our Miscellany, appealing to the liberality of a Christian Public, for the purpose of increasing accommodation in the Parish Church of Chepstow. The Parishioners have contributed 1000*l.*, and the Lord Bishop of Llandaff, with his accustomed liberality, has given 200*l.* A larger sum, however, is still required: and as we know the claim upon christian beneficence to be in this instance just and powerful, we sincerely hope it will be responded to with that readiness which the urgency of the case requires, remembering that the Lord loveth a cheerful giver.

The request of "Humilis" shall be complied with.

From the many articles of general interest which are before us, we are again prevented from inserting the Fourth Report of the Bath Church of England Lay Association.